Racial Consciousness—1922

OUR CONCEPTION OF ART

New York Negro World 4/15/22

ONE of the stumbling blocks in the pathway to Negro progress is the Negro's false conception of art. Art to him, be it music, poetry, drama, sculpture, painting, literature, is a thing expressive of the feelings and emotions of the social and intellectual elite. It is a thing that appeals exclusively to the cultural-minded, to the bourgeoise, to the lords and ladies who try, and fail miserably, to develop a genuine Bohemianism; who interpret picturesquely the spirit of Sinclair Lewis' Main Street-Thanatopsis society. It is a hopeless predicament to find oneself. Aspiring Negro artists are loathe to worship at the shrine of Shakespeare and Robert Burns, Bjornstjerne Bjornson and Paul Laurence Dunbar, artists who are not too confoundedly "big" to sit and eat and drink and rub elbows with the proverbial man in the street. Instead, by virtue of social pressure, Negro artists are forced to produce works that bring out "the higher aspirations of the Negro," works that with a brutally sterile puritanism steer clear of the beauty and simplicity of true art. That is why the odoriferousness of Caroline Siner's "touched" ham is offensive to the aesthetical nostrils of Brahminic readers of Mr. Stribling's novel. It also explains why Negro dialect poetry is on the wane, why frenzied folk object to the eternal use of the word "Nigger" in "The Emper Jones," why New Englanders are aghast at the sexual reali "Batoula." Of course this is all due to the oversensitivenes Negro. It is his way of looking at things. Forever on the a sense of art is overwhelmed by the instinct of fear and self vation. But it is a primitive point of view. The art of th today is the "higher art," not the art that comes from the people, not the art that lasts, the true art. It is stiff, stilted, a cial. It is not true to the life of the majority, who, after all, a the bottom of everything that is beautiful and immortal. Go and for a moment wallow in the whirlpool of mob life, and the parallel columns, as Mr. Mencken would say, present to us the portion of truth to life in Negro art. Startling would be the re In other words, if we are to develop an art that is to be distin our own, let it be free from frills and obnoxious embroideries.

HOW PREJUDICE RAMBLES

Funny things do happen in this old game of prejudice. Down at McAlester a white undertaker almost wants to call the Ku Klux Klan out because he thinks the colored people are organizing to give a Negro undertaker their future business. Over at El Reno, our correspondent writes that the Klan has ordered the white undertaker not to bury any more of the Sons of Ham. If we could just get some sort of standardized prejudice, we black folk would know better where our place is. If you get on a street car in Muskogee, Jim Crow regulations put you in the front of the coach and when you ride in Oklahoma City you must sit in the rear. A Negro is obnoxious riding in the rear of an auto, but all right at the steering wheel. He is a trusted friend and lives upstairs in the same house with the white folk (so long as one washes the dishes or mows the lawn) but he is an impossible creature across the street in his own house.

There are so many things black folk do not understand. We hear so many about not mixing and intermingling. We have heard so much about "Social Equality" until we got real sobered up over the white man's burdens and heavy problems. But gracious, the other night we suffered a severe shock of surprise when Policeman Deck Fuller had to actually drive about twenty white men and women out of a Negro dance hall on East 2nd street. Those people actually left angry because they could not dance among negroes. We also wondered where the all-seeing eye of the Klan was. But maybe the Oklahoma City local does not have the same rules as the Beggs Klan. You know the Beggs Klan said in its now famous "Warning No. 5," "White folks who associated with niggers will receive the same consideration as niggers." And that is a severe penalty too, to be treated as a nigger.

We got to thinking about that warning of the Beggs Klan the other night—we mean that "Treatment of a Nigger" threat. And all at once we remembered a case a colored woman had in court recently. We went her bond. She had shot a white man. She claimed that this white man had tried to rape her daughter. The county attorney convicted her of the charge even though the white man's own little son got on the stand and established the guilt of his father. This little tot described his parent's shameful crime in its every detail. The black woman in this case is still out on bond with her case appealed. She has never been able to get the county attorney to issue a warrant for the arrest of the white man. We related the little story for fear some of our readers did not know what it meant to be threatened with being "Given the same consideration as niggers."

There's been a white man selling typewriters over in our neighborhood recently and he sold a lot of them because he was so nice and police in his way. He came down to my office seevral times and we had some long chats, told me all about his family and we found out that we both came from the same state. He certainly is a nice man—at least I thought he was—until I met him down in the bank. He looked right at me and didn't speak. We got in the same line at the teller's window and he did not say one word. I'm going to ask him th next time he comes out here, whether he saw me in the bank. I really don't understand how a nice sociable man like him could change so easily. Of course he might have had the tooth-ache. One can never tell and we do not want to condem nn without proper ground for the charge. Of course we have met lots of white politicians like that. In fact, most of the office seekers with whom I have had any dealing, remind me very much of a little bay mare that I owned for about ten years. When spring came and the grass began to green out, she'd hoist her heels and make a dash for freedom, and 'twould take a dozen men to corral her if she once got out from the barn. In the winter, though when the sleet covered the ground and all vegetation was hidden, that same little mare would come up and put her head under your arm. She was then the tamest horse in the lot.

Really, it is interesting if you ounce stop to think about it and assume the proper attitude, to watch and observe the peculiar antics of prejudice. Few Negroes really hate white folks. They get off and laugh many times at what actually

PRACTICING MEDICINE

IT seems to us that it is time for the leaders in the medical profession to stop and take notice of certain tendencies in the profession which would seem to indicate a lack of vision on the part of some of the members of this great band of healers and comforters. It is disturbing to talk with a physician or surgeon and have him tell you all about the amount of money he made last year, how many houses he owns or the kind of car he drives or intends to drive, without a word about what he has done to better the sanitary conditions in his community, or without mentioning some new development in the practice of medicine which he has studied or used. Of course we know that there are many men who take pride in their professional accomplishments, but they seem to be in the minority. When their brothers spend their time in convincing the public of their prosperity and material success the others must realize that the public wants a healer, not a banker, a man who can cure stomach aches, and not a real estate agent. It won't take long for worried relatives of sick people to learn to give the dollar chaser a wide berth in favor of the chap who practices medicine and knows how to cure and help folks. It will be a sad day for us if we allow the materialistic dollar chasers among us to forget the ideals which have always been associated with the medical profession. The young men in the profession are going to be guided by the older men if they will set the pace. The Race needs and deserves the best that the medical profession can give it. It must be somebody's job to see that it gets just that. Who is better qualified than the physicians themselves?

A. L. Jackson

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PEEL 16

happens. If white folks don't know that very near all "Whilte folk's niggers" are liars, they ought to get off somewhere andhear them talk and tell how they put their deal across by pretending the ape the old ante-bellium black man who always had his hat behind him and a ready "Boss" and "Kurnel" on his lips. We will say this for the information of the many, many white folks who are fooled by a large group of black folk. "Whenever you see a young negro carrying on that way, he is a hyprocrite and a liar. Kick him out, because he doesn't mean what you think he does."

The Negro of today wants the treatment accorded him that men are entitled to. Through his blood and sweat and tears he has helped to make that country what it is. "White Supremacy" slogans have no terrors for him, provided, you give him an equal break in the game of life. We are struggling upward, actually climbing. We get many a hearty laugh along the way when we see one white man slaps us down and another hugs us for the same thing. To us, prejudice is awful and then funny.—Oklahoma City, Black Dispatch.

WHAT DOES THE PRESIDENT OF LINCOLN INSTITUTE MEAN TO INFER?

Louisville Ky. News 4/29/32

In the Courier-Journal of Ap[illegible] there appears an elaborate write up of Lincoln Institute. The art[illegible] is illusrated and is more or less interesting.

But what ever pleasure we found in reading of the progress and development of such a school for the Negro youth was arrested by the quotation of certain remarks ascribed to Dr. Eugene Thomson, president

Dr. Thompson, in an interview on the school, says: "Our purpose is not so much the turn out quantities of half-baked teachers who will leave our awlls filled with new-fangled notions of emancipation and equality."

There is something irritatingly sarcastic about that remark and it arouses an antogonism in us—and we doubt not in the breasts of most Colored readers fo the article. Just what does Dr. Thompson mean by new-fangled notions of emancipation and equality?" Surely in these days of advanced democracy when all mankind is insisting on the equality and brotherhood of man, he is not waxing sarcastic over Negroes joining that movement.

Why aren't his graduates filled with the spirit of "equality?" How can they make the best of themselves and serve others unless their souls and minds are freed from any bugaboo of inferiority?

There must be something radically wrong with a school when its head can give voice to sentiments so much at variance with the best thought of the world and the times.

For our part we have alwayes looked with suspicion upon a Negro school headed by a White man. For only in the rarest of cases does a salaried White man presciding over a Negro institution come absolutely clean on matters affetcing the races. At any rate, had any Negro president of a school made such a remark publicly he would have been denounced from every Negro pulpit and newspaper.

We do not see why Dr. Thompson, being white, should be exempt from criticism.

There is a great deal in that statement and the more it is pondered and considered the more it throws a bad light on the soul of the speaker. The News would have to be in tight straits indeed before it could recommend to Colored people to send their children to a school whose head is sarcastic over the ideas of equality and emancipation. Lincoln Institute is a poor school and is not really serving the purpose of a school unless its graduates have imbibed the spirit of "equality and emancipation."

Urban League Protests Insulting Use Of Word "Negress" in Local Dailies When Designating Race's Weaker Sex

Pittsburgh American 4/10/32

The following letter was presented by the undersigned committee to the Managing Editor of the Gazette-Times and to the City Editor of the Press, Friday, April 7th. Both editors expressed a pleasure to refrain from further designating our women as Negresses and apologized for unwittingly humiliating its Negro readers.

Gentlemen:

Negroes of Pittsburgh, especially our women, resent the use in the daily papers made of the word "Negress" in referring to them. This unanimous feeling on their part ought to make it difficult for newspapers to continue this use no matter by what authority they justify "Negress." In a careful study of the press in practically all of the larger cities, in none, even in the Border cities is the word "Negress" used as frequently as in the Pittsburgh Press.

Tigress and Lioness properly designate the female of certain animals, but when such terminologies are applied to human beings it is largely with the definite idea of humiliating the race so referred to.

Years ago the female Hebrew was usually referred to as "Jewess" but with the growing power of the Hebrew throughout the world this designation has practically ceased. There is now no such reference made to a Hebrew woman as "Jewess" in your papers and Negro women see no reason why they must be the only women referred to in this manner.

We believe that this word has gradually crept into the papers here without the knowledge that it is offensive to your Negro readers and that to have it called to your attention is sufficient to stop the practice. Respectfully. Special Committee of the Advisory Council of the Urban League.

MRS. J. WELFRED HOLMES
MRS. WILLIAM C. LAMPKIN
JOHN T. CLARK

Endorsed by Women's Clubs.

Lucy Stone Suffrage, Allegheny County Negro, Republic League, St. Pierre, Ruffin, Idlewild, Married Women's Culture, Charity, Della Robbia, Frances Harper League, Junior Mothers, East End Juniors Mothers, The Ducks, Golden Rod, Harriet Tubman, Alpha Kappa Fraternity.

A copy of the same letter will be presented to the other dailies guilty of using this word.

The public is asked to watch closely each paper for the next few weeks, clip each article found in them repeating the word "Negress" giving name of paper and date and send to the Urban League of Pittsburgh, 518 Wylie avenue.

RACE LEADERS EMPLOY TERM "NIGGER."

One of the most disgusting features connected with the recent session of the General Baptist Convention, held in this city at Emancipation Park, was the promiscuous employment of the term "nigger" by the majority of the ministers.

It was nothing strange nor unusual to hear some religious leader allude to the members of his race as "little niggers" and the very air was polluted and defiled by the constant use of this approbrious appellation. Houston Informer

The charge has often been made that the bootblacks and others of the race serving in menial capacities around white people were largely responsible for the constant use of the word "nigger;" but some of our supposed leaders and big guns are more guilty of this breech than the so-called hoi polloi and masses.

The word "nigger" is objectionable to our race, whether employed by members of our race by members of other races, for what people call themselves generally determines what other people cal' them. Houston Apr 16 - 28 - 22.

Let a man continue to refer to and mention his wife as "Annie." or "Mary," and soon every other person will call her that name without any handle attached.

We cannot force other races to cease calling us "niggers," "coons" "darkies," etc., but we certainly can stop the habit ourselves and then when these people notice that we do not use such terms any more, they will ultimately desist.

Until we learn to respect ourselves and refrain from calling each other by terms that we disdain other races using, we can never hope for other races to respect us.

But for the sake of the race, let our leaders stop referring to the members of our race as "niggers," and the man who persists in employing such terms is not worthy of the high place he occupies among our people. Sirs, let's cut it out!

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Racial Consciousness — 1922.

RACE CONSCIOUSNESS.

By Geo. Gilbert Walker.

Louisville News 9/7/22

Groups are held together and become self conscious through a common history, through the pressure of environment, through tradition, through an identity of struggle, sacrifice and opposition. Ethnologically, socially, intellectually, ethico-religiously, the Colored American does not exhibit homogeniety. Physically and culturally we are as individually diversified as are the totals of the othe rgroups making up the politico socio-economic complex of the American nation.

Behind the group consciousnes which the colored American is developing and which is spreading like wildfire among us, are the irresistible forces of a common history, commo nstruggle ,a common pre ure of political and economic vironment. These are the stron and eterna lfactors in the aggluti tive processes of history. The of self-preservation, which is i ent in the world of psychic t gs, with more insistance than it is in the world of material things, demands positive reaction on the part of a group if that group is to maintain itself.

As far as this country is concerned the coleored American is a politico-socio-economic group. Ethnological definition has no point with regard to him. Race identity merges itself into group identity by means of the forces which are behind his deepening and growing group consciousness. It is an aggressive movement, a welding of a mass into generalized homogeneity, an agglomerative adjustment within a group o individual units.

Our race or group consciousness evidences itself in terms economic, political and cultural. That is to say, colored Americans are producing and fostering within our group all the forms of economic and cultural civilization, and are demanding from our government equality of justice and opportunity. And these movements are in process, not merely as the results of the ambition of favored and superior individuals, but primarily as the results of the reactions of a so-called racial group to history, pressure, effort and sacrifice.

The spread and deepening of this race or group consciousness is the most fundamentally important phenomenon in our history. Our salvation as a group depends absolutely upon the development of a body of common ideals which will demand and upon the attainment unto an efficiency which will make possible, not only the reproduction of all the positive institutions, factors and organizations of historic civilization, but also the cotnributing to the coming age of things which shall be the direct outcome of our special history, our special struggfile, our special consciously directed experience.

5,000 PARADE IN D. C. AS LYNCHING PROTEST

Ex-Soldiers, Fraternal Societies, Women and 700 Autos In Line

Afro-American 6/16/22

Washington, D. C., June 15—Five thousand strong, colored people of this city marched along Pennsylvania avenue before the White House and Capitol yesterday afternoon in protest against lynching and in favor of the Dyer Anti-Lynching Bill. President Harding was asked to review the parade but feared criticism of Southerners.

In the lead were Masonic bodies, children in automobiles and Boy Scouts, Odd Fellows, Elks, Macabees, Moses and St. Lukes, Knights of Pythias and other fraternal organizations were also represented. Veterans of the Civil, Spanish-American and world wars were in the seventh division. The eighth division was made up of automobiles 700 of which were in the parade.

As a feature of the parade its organizers had made several hundred large placards, each one carrying a protest against lynchings. American flags were interspersed throughout.

Among the members of a committee of one hundred, which had charge of the parade were Mrs. Mary Church Terrell, wife of Municipal Court Judge Terrell; Mrs. Rosalie F. Cook members of the board of education; Mrs. M. A. McAdoo, head of the Phyllis Wheatley Y. W. C. A.; Mrs. Carrie W. Clifford, Mrs. George Haines, Shelby J. Davidson and Mrs. Theresa Lu Connelly.

THE "PROBLEM"

Norfolk Journal & Guide 6/24/22

Our distinguished townsman, Dr. Byrd, wrote a very fine letter to the *Ledger-Dispatch* the other day asking in most tactful and diplomatic terms that the *Ledger-Dispatch* in particular and the white press in general devote less space to printing news of a derogatory nature about the Negro race and more space to printing news of a creditable nature, and the *Ledger-Dispatch* editor made a most generous editorial acknowledgement of the justice and reasonableness of Dr. Byrd's request and announced that it would on Saturday (today) if arrangements could be effected by that time begin "devoting once or twice a week a certain amount of space in its columns, in a fixed place, to news of the 'other side.' "

The which prompts us, "in all courtesy," as Dr. Byrd diplomatically put it, to inquire indirectly, why the *Ledger-Dispatch* should propose to segregate in a "fixed place" news of the sort that reflects credit upon the race, when it does not segregate the other kind?

We are weary of invidious distinctions. Unless we do not know Dr. Byrd he was not requesting, nor did he intend to suggest that the *Ledger-Dispatch* start a jim crow news partment. If we are not m in our knowledge of the ma tended to ask that news of able nature be sought by t and given as much pro the news that does not credit upon the race, and t ter should not be publishe clusion of the former. misinterpreted the good ter, or his mind, we has him and the *Ledger-Di* apology.

Nothing here said is m nt to reflect upon the sincerity of he *Ledger-Dispatch* in its expressed rmination to "make a practical co ribution toward the best possible solution of a problem which has demanded, and still demands, the clearest thinking of which our people are capable." The editors and publishers of the *Ledger-Dispatch* have shown in many ways in the past that they are right at heart upon the race ques There is just the possibility, how that by continually emphasizing the "problem," and by continually adverting to the "separateness" of our relations to the community, the state and country, they will unconsciously offend our pride of self and race, and discourage and dampen our enthusiasm. We Negroes recognize the inviolable status of all these things in our Southern environments, have accepted them as being essential to inter-racial amity, and have enough intelligence to be treated as human beings without wanting to be invited to dinner by our white friends. So the invidious distinctions that are so handy to them are unnecessary to our isolation and are offensive to our sensibilities.

Our social and economic progress means not merely the progress of ourselves as a group, but it means progress for the community, state and country as a whole, in a spiritual and material way, and when our friends speak of wishing to assist us to develop in our "separate sphere" they are talking in paradoxical terms despite their perfectly good intentions. Just treat us as regular people, recognizing the good as well as the bad, and we will be satisfied.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 16

NEGRO DOLLS

Why does the Negro depreciate himself? There are many reasons. The books and pictures referred to above furnish a reason. The dolls Negro girls play with furnish another. Play is a most powerful education. The doll is one of the greatest psychologically perfect toys in existence. All the mother instinct is brought out in the little girl through play with the doll. Little Mary becomes "mamma" to her doll. She feeds it, baths it, dresses it, punishes it, reads to it, tells it stories, sends it to school, puts it to sleep, takes it to church, etc. Now what is more incongruous than to have a black girl learn in her tender age from one year to eight to fondle white doll babies? To get in the habit of combing straight golden hair, and to feel a pride in a color which her own child can never have? Certainly this is not the place to describe the wrong done an innocent black baby girl by putting ideals of a white baby in its mind long before it can even read or write. Some of us know this wrong too well. Yet thousands of our readers are perpetuating this wrong upon their own children right now, and they know better too. How long shall it continue?

We believe in colored dolls for colored children. Do you?

COLORED EMPLOYERS OF WHITE LABOR

Owners Of Taxis At 10th Station Won't Hire Colored Chauffeurs

Much talk is going the rounds over that theree owners of taxicabs that hustle around 10th Street station employ white chauffeurs to drive the cars. There is no disposition to start an industrial but the world knows white men have a hundrede chances to secure employment to one of colored men. The main argument in urging the support of colored business is that they give employment to colored people. If colored people who have little money and are doing business & any kind employ white labor, what is to become of the colored laborer?

Many big white men urge the support of colored people in business "so that you can give work to your own people."

It looks odd to find such a business as a taxi business owned by colored veople a nd run by white men. The Brown taxicab will hardly carry a colored passenger and certainly won't employ a colored chauffeur. What's the matter with Sambo, anyhow? Some colored people have the idea of white supremacy so embedded in their ouls they do not believe a colored man can do anything.

A NEGRO WOMAN KILLED.

The above is the caption of a news item in our morning neighbor Monday morning, referring to the death of Mrs. Ida Jackson, of 177 Fraser street, who was killed in an automobile accident at the intersection of Butler and Fraser Streets Sunday afternoon.

Mrs. Jackson was run down by an automobile driven by two white men, who claimed that the accident was unavoidable. We take no issue on this point with the gentlemen, for the reason it is hardly believable that any man would intentionally run a woman to death with an automobile in the absence of malice or motive; but we do take issue with The Constitution about the way it referred to the unfortunate death of this good woman, and submit that such references by white papers that we patronize ought to be resented in a way that would challenge and compel the respect of any paper that lived largely by our sufferance.

No race, except the Negro, would support any newspaper which day after day heaped insults and ridicule upon its head and always referred to it in derision and contempt. Even in our death and misfortune, the average white paper undertakes to belittle and to hold up to public scorn the best of us; yet we support these enterprises, pay them money to advertise our shortcomings and to obscure our virtues.

Dr. Jas. A. Bray, Secretary of Education of the C. M. E. Church, was with Mrs. Jackson at the time of the fatal accident, and he too was referred to as a "negro preacher." Dr. Bray is a well educated and refined Christian gentleman, but he was referred to as a common scold of the underworld, blundering around town with a woman—when in truth, he was merely passing from the church where he had conducted the services of which Mrs. Jackson was a member, to her home for lunch after services.

There is only one way to command the respect of the white press, and that is to maintain a stiff policy of race pride and resent by boycott, or otherwise, any newspaper or white institution that discriminates against us on the ground of our color, and who refers to us in derision and contempt.

If our best people must be referred to in the common vernacular as negro man and negro woman, spelled with a little "n" let us refuse to help such slander along by giving the propagaters our money and support. But so long as we have a class of Negroes among us who would rather see their wives referred to as Sallie Jane and Becky Day in a white paper than to have her referred to as Mrs. John Doe or Madam Richard Rowe, in a Negro paper, the entire race will have to bear the odium of ridicule and contempt.

It is true that this handicap can only be overcome by growing up a race of self-respecting men and women who have faith in their own ability to do for themselves, and who do not draw the color line by their conduct or precept.

We have no objection to being designated or pointed out as Negroes, provided, the word is spelled with a capital "N" as other races are referred to in public print. But until the white man uses the term Negro in the same sense or spirit that he uses the word German, French, English or whatnot we offer resentment stubbornly and uncompromisingly, to the stigma of being referred to as "nigger" and "negress." Any race who accepts such a stigma without protest and who caters to and supports any institution who pours such ridicule and contempt upon it, admits by its conduct, its acquiescence and acceptance racial inferiority.

If a white woman had been run down by an automobile, the newspapers would not have said, a white woman, Ida Jackson, but would have referred to her as Mrs. Ida Jackson, of 177 Fraser street, who was in company with Dr. Jas. A. Bray, passing from church to her home after services. But there is a class of Negroes who will cut this clipping out of The Constitution and paste it in their scrap books. And there lies the handicap and acknowledgment of racial inferiority—in spite of the fact that racial superiority is based upon achievement, and not upon color.

SUPPORT RACE ENTERPRISES.

EDITOR OF THE NEW YORK AGE:

THE NEW YORK AGE'S editorials, preaching and advocating the need of better support by [illegible] of race enterprises if the race is to go [illegible] enough to support itself independently of what the race may get from others, are not only reasonable and to the point, but are, besides, the preachments of a man of the race who practices what he preaches. They are the admonitions of a man who is in a position to forewarn and to offer advice to the race, by reason of long experience in business and the struggle he has had to achieve the measure of success which he has made of the business. There are too many who preach as he does but who do not live up to their own preaching and are found out to be shams by many who hear them preach, and therefore do not give heed to their advice, with the result that the progress and success of the race in its undertakings suffer seriously from the dereliction and neglect of its own people.

People who rise to speak of race enterprise and race support of it ought to be publicly called down, if discovered later belying their own preaching by doing the very things which they advise others not to do. They should be made to hush up the very next time they attempt to preach race support of race enterprise, and not be heard again on the question until they learn to live and practice themselves what they advise others to practice. That would reduce the number of windjammers on race enterprise and give the people more chances to hear the good advice from persons who deserve to be heard, and who can inspi confidence we must realize that too mu time is taken up and wasted by peop who have no right to talk of race support and race enterprise, by people, who, though of glib speech, are not qualified to talk; no more qualified to do so than a school boy or girl who delivers an address at commencement on the subject, and less deserving of respect and attention than the graduate, because the address of the graduate reflects the true mind and attitude of the young who is next day to step into the real life of the world.

We know some people who are always ready to talk race enterprise and who very,very seldom patronize race enterprises. We even know some who live by the support they get entirely from the race who seldom spend a dollar where it would help to build up a race enterprise. These latter are worse than any others of the reprehensible lot because they complain more of lack of race support than others, while living on the race.

New Orleans has a number of them, as perhaps has other big cities. Some of them are ever seeking to be invited to speak to societies on race matters, and too often they get to do so through thoughtless friends of theirs who belong to these societies. This ought not to be so, for this practice of inviting unqualified persons to give advice, helps to prolong the suffering from which the race ought to be relieved. There is nothing in them except their aim to benefit at the expense of the cupidity of the race.

These animadversions are provoked by the daily sight of Negroes crowding into places operated by foreigners to the neglect of business and acommodations run by people of their own race—places where not a single colored person is employed to render service and where often the service is far below the standard. It goes without saying that every one has the right to spend his or her money where he or she wills. But the wonder is that people who neglect their race for others can't see the incongruity of their own action in doing so. If they don't see it, it is because their eyes don't serve them right; if they ignore what they see, it is because they have seen so many fake race people and pay no attention to race pride talk.

Hence we see that the source of the evil is to be traced back to the fake race shouters, and that the remedy is in requiring those offering to preach race pride, race support of race enterprise to qualify before they attempt it and in calling down all others.

V. P. THOMAS.

New Orleans, La.

Racial Consciousness — 1922

SENATORIAL VULGARITY.

On the 6th of this month Senator Caraway of Arkansas made a speech in the Senate on the Newberry case. Now, it is a demonstrated fact that no Southern representative or senator can make a speech which runs over fifteen minutes without lugging in the Negro. As Senator Caraway's speech consumed considerably more than fifteen minutes, it is not surprising to see that although he was speaking on the Newberry case the greater portion of his speech was devoted to the Negro.

He started off by referring to the race as the Negro or as Negroes, but very soon he dropped into Southern vernacular and began referring to them as "nigger." In the course of his speech he used the words "nigger" and "niggers" exactly fourteen times. And not once was any exception taken to his language either by the presiding officer or any member of the Senate.

It is a bitter thought for colored American citizens that they form the only group in the country that can be thus publicly humiliated and insulted in the very legislative halls of the capital and by a representative of the Government, and one that is supposed to be the direct representative of thousands of Negroes. For there is not a representative or senator vulgar enough or daring enough to refer to any other group of American citizens in similar terms.

This, however, is only another demonstration of the defenselessness of people without a vote. Mr. Caraway, doubtless, thinks of himself as a fearless Southern gentleman, **but Mr. Caraway with all of his fearlessness, with all of his vulgarity, with all of his prejudice, if he was representing the State of Ohio or the State of Indiana in the Senate, states where Negroes vote and have their votes counted, he would no more think of referring to them as "niggers" than—to use the vaudeville expression—a rabbit would think of spitting in a bulldog's face.**

A RACE OF TIP-TAKERS

Tillman, of Missouri, is a small town man with a small town mind. He shows this when he says "A race of tip-takers cannot become a race of rulers." It is a pretty phrase, and is greeted in the House of Representatives with loud applause—of small town men cackling in a glow of superiority. Tillman has not traveled. Tillman has been nowhere, except to go from his native villege in Arkansas to Washington, otherwise he would not make that remark. All he knows of the Negro is what he sees in his home town, where the Negro boy runs to grab his bag at the station—and takes a nickel, and the Negro porter, the "George" of his contemptous call, on the Pullman, who takes his quarter. Tillman has not traveled in New York or Philadelphia, not even stayed at the best hotels in Washington, where the servants are white—Greeks, Swiss, Germans, Austrians, French, English, Americans.

Greece, Italy, France, England, Switzerland, Germany, Austria, Japan are pretty fair examples of ruling nations, and yet who so eager to take tips as the men and women of these countries when they serve? We can even invite Tillman to Philadelphia to the Reading Terminal, to the Bellevue-Stratford, or to Wilmington to the Hotel Du Pont, and see if the white waiters and porters and maids will refuse his tips? He can have his shoes shined by representatives of the leading ruling nations of the world, or his face lathered, or his clothes brushed, or his bed made—and none will refuse a tip. In fact, if the tip was not forthcoming he would be made to feel pretty uncomfortable. And there are many of that despised "race of tip-takers" who would pitch his nickel or dime in his face if he gave it with contempt.

Mr. Tillman needs the broadening influence of travel in this country and abroad, where "George" is always a Caucassian, before he coins another epigram to win a cackle from his small town colleagues.

NIGGER

(By Archdeacon Walker)

There is no word more disgusting than the word "nigger" and its associates "darkey" and "coon" and they are doubly disgusting when used by our own people. The use of the word 'nigger" is not restricted to low and ignorant colored folk; but many colored ministers, teachers, business men and others who claim to have intelligence and self-respect continually use this term in referring to their own race. It is a most reprehensive epithet and no one who really thinks anything of himself or of his people will allow it to pass his lips. The trouble with people who do use it and the word "darkey' is that they do not think they or their people are anything but "nigger" and "darkeys". These words are words of contempt, contumely. They denote meanness, worthlessness, reprobation. They have reference to intellectual and moral depravity. They imply the relegation of our people to a plane below that occupied by those who are considered to be capable of progress, personal integrity and adequate religious discernment. It is disgusting to have these terms used by others; to have them used by ourselves is doubly reprehensible.

For two years I attended one of our leading colored universities and the word 'nigger' was commonly used by the students in referring to themselves. Colored preachers us it as a common term. It is heard in our public and high schools. It is heard among colored people generally. It is not only surprising, it is also revolting to hear our own folk refer to themselves in terms of contempt and meanness.

We have all heard the old adage "Give a dog a bad name, and hang him." That means that by constantly calling a dog a bad name he will eventually grow to be what the bad name denotes. That is true. It is impossible to use a term of contempt in referring to ourselves, without being influenced by it. So that the constant use of the word "nigger" tends to make those who use it niggers in fact. Look around you. Notice those who habitually use this word, and those who do not.

I heard a colored fellow call to two little children about six or seven years of age: "Say, you! Where are you two niggers going?" The children answered. Now, the pity of it is, those two children had heard that word applied to themselves by their own people, as long as they could remember. They will grow up with it. Can you expect them to have any other notion of themselves than that they are just plain "niggers?" And then, when they become grown, they will look upon all their people as niggers and darkies, with the result that they will have firmly fixed in their minds their own and their people's meanness, contemptuousness, worthlessness. It is probably true that the root of the whole matter is a too prevalent belief among a certain type of our folk that they are really no good; that they are not to be trusted. They will not listen to their own trained and educated men and women. They have no confidence in themselves or in their race. The term nigger comes naturally to them when speaking of themselves and the colored people generally. They believe themselves to be niggers, just plain niggers and darkies.

By all means shun the words "nigger," "darkey," and "coon." Shun them as you would the plague or the smallpox. They are demoralizing, are dehumanizing. They are contemptuous and they breed self-contempt. They are debasing, and hey insiduously inject the poison of self-depreciation into the minds and hearts of those who use them.—Beaumont Monitor.

A writer in the *Business World* ventures the asesrtion that the Jew is more successful in any line of business he undertakes than the most businesslike man of the Negro race. In support of this he adds:

The Negro starts into business in the bootblack business for instance. The Jew, also starts in the same business, shining shoes for everybody. He comes to Harlem and the Negro outcries very loud, louder than his lungs allow him and his breath permits him. He claims that the Jew comes to take possession of the business which rightfully belongs to him. But he has forgotten that when the Jew comes and opens his Shoe Shine Parlor he means business and nothing else, and he is going to do business in the right way and of the right kind. The Negro thinks that because he is shining shoes for his fellow-man, he is allowed to get out of the sphere in which his bootblack parlor has placed him.

He usually starts conversations of certain familiarities with his customers and entertains himself in same to the degree that he forgets that he is shining shoes and thinks that it is a parlor for a very friendly chat where he is being paid to be an entertainer. And at the end of the run when the time is up for him to have finished—if he has finished—the work is not satisfactory—or rather the shoes are not shining as they should shine.

This is a rather severe indictment of the shortcomings of a certain class of our workers, who slight their work in order to entertain their customers. It should always be kept in mind that business is business, and the customer who pays is entitled to an ample return in service or goods.

WIN ON SCHOOL BOOK

Colored Citizens, protest on race prejudice text book respected by Board —It pays to protest.

Haverhill, Mass., March 7 1922.

On Feb. 12th a mass meeting of colored citizens was held at the Calvary Baptist Church to protest against the use of "Some Short Stories" A book which was being used in the English High School Department of Haverhill High School and which in one or more chapters say things that cast a reflection upon the Negro Race. In this meeting a petition was drawn up, and unanimously adopted. Rev. W. H. Grundy was authorized to take the petition to the Supt. of Public Schools the following is a reply from the superintendent of Public Schools.

Feb. 14 1922.

Mr. Wm H. Grundy
Dear Sir:—

Mr. Clow and I have examined with care the book, which your petition referred and the story in particular which seemed an unfair story from the standpoint of the Negro race. While we do not feel that the story has any race prejudice in it, we can realize that there may be some feeling in regard to it. We shall not therefore use the particular story to which you refer in your petition nor any other story which may arouse similar antagonism.

Yours very truly
A. L. Barbour

THE WORD "NIGGER"

Fifteen years ago it was a common thing to speak of an Italian as a "Wop," a Jew as a "Sheeney," a Pole as a "Kike." Today the Negro, to a vast portion of the American public, is yet a "Nigger." The word is a stigma of inferiority and its users know it. Ever since its origin it was used to label the Negro as a member of an inferior race. The Russians and Poles and Lithuanians who came to America and were called "names" strenuously objected to it and the result is, being white, they have managed to grow far beyond the reaches of objectionable cognomens. But "Nigger" lingers, and here comes Prof. Heywood Broun of the New York World condoning the use of it. Prof. Broun, who is the dean of the school of spontaneity in literature, sides with Carl Sandburg, apostle of the free verse movement in poetry, who thinks that it is not a bad word at all and the Negro ought not to blush and mumble at its use. Says Prof. Broun:

"Carl Sandburg expressed himself about something yesterday which we had been turning over in our mind. He thinks that one of the necessary steps in the progress of the American Negro is for him to accept the word 'Nigger' and make it his own. To be sure, the word had its origin in contempt, but acceptance itself would serve to rob 'Nigger' of all sting. Some such process has gone on in connection with 'Yankee' and no Confederate soldier minded being called a 'Reb' after he himself had begun to use it.

"From the standpoint of language there is much to be said for 'Nigger.' 'Colored man' is hopelessly ornate and 'Negro' is tainted with ethnology. More than that, it is a literary word. 'Nigger' is a live word. There is a ring to it like that of a true coin upon a pavement. Nor are all the connotations of the word shameful to the Negro race. Something of the terrific contribution of physical energy which the Negro has made to America is inherent in the word 'Nigger.' To our mind it brings up a vision of a man wrestling with great burdens and conquering them. Blood and sweat and tears have all combined to make 'Nigger' stark and simple. Among namby-pamby words it looms like a great rock. It is basic, but not base.

"And, after all, it has been the function of the Negro in America to furnish a back for other men to stand upon. His labors have contributed vastly to our wealth. Few men of his race have won great distinction in the arts, and yet it is from him that almost everything worth while in American literature and American music has been derived. Others have had the privilege of turning the somersaults, but their start has been from the stalwart shoulders of the man with both feet upon the earth. This vital, deep-rooted figure can say 'I am a Nigger' and make the word as true and as rich as the soil from which it springs."

Ever heard of more asinine outpourings in all your life?

E. D. W.

Oi. New Constitution

Office of the Missouri Negro Industrial Commission. Room 407 State Capitol. Jefferson City, Mo.

Within a very short time, the delegates to the Constitutional Convention will meet and begin the work of rewriting a Constitution for Missouri, which will probably be the guide for the people of the State during the next one hundred years; this being so, it is well to consider some of the things which will probably come up for discussion as they affect the welfare of all the people.

Any constitution, to be long-lived and provide as a measuring stick to the conduct of all the people—to serve as a fundamental law in which the rights of every man, woman and child are safeguarded—must of necessity be broad enough and free of biased interpretations to such an extent that only one meaning may be drawn from it relating to any specific conduct for any individual class of individuals, regardless of race, religion or previous condition, so long as all are Americans and inhabit the commonwealth. It it fails in this respect, it will not serve its purpose and the convention will have met in vain; its labors will represent the desires of only a part of the people, and will fail to serve the best interests of the State now and in the future years. Our new Constitution should be broad enough to conserve the rights of all, to prostitute none, and to weld every varied element of the population—so far as equality before the law is concerned—into one homogenous whole, working for all the best there is in the development of mankind.

The old constitution joins hands with some others in the United States in enunciating the doctrine of "State's Rights" a fleeting theory at best, and one which helped to drench this Nation in blood. It will be well for Missouri, at this time, to take an advanced step and join other progressive states, in which no such outworn doctrine is cherished. The union of the states was founded on the theory that some of the welfare of the people is best secured in joining their efforts; this of itself presupposes any adherence to the "State's Rights" phantom as a requisite to th welfare of the people of any state. No union could have ever grown out of the many states with a partnership in which each expected to gain something by anything she might have thought at the time she surrendered: it was the price each paid for greater security of their perpetuity. In other words the "State's Rights" propaganda is not creative but destructive, and something Missouri can well afford to lay aside. The Negroes of the State should very properly be against this relic of anti-bellum days.

Any constitution for Missouri, if it is to serve the people, should incorporate no race line. Racial matters, race relations and everything racial, is self regulatory and influenced by forces of greater strength than mere pronouncements.

It is difficult to conceive how the framers of the old constitution ever brought themselves to a state of mind and conscience where they considered a law fundamental which discriminated against a fairly large percent of the citizens of the state: how any discriminatory law was considered vital to the extent it should be made a part of the basic law, or how they could believe the welfare of the greatest number was best serv'd by such a provision, unless they feared the majority of the state would without such a restriction, be oppressed by the minority. It is not necessary to even discuss the question of our dual school system to establish the fact that the writing of discrimination into the state constitution was not only unnecessary, unjust and a disgrace to the impellig motives of the convention which wrote it in, but wholly uncalled for by the then existing circumstances. Racial segregations have always, with very few exceptions, proven self regulatory to make them anything else is to admit the failure of our system of government and the incompetency of the ruling class to govern impartially.

We believe that the Negroes of this State stand for:—

(a). A new constitution in which there is no assertion of "State's Rights" doctrine as used for excuses in shunning duties toward any of the state's citizens as is done by some states of the Union.

(b). A constitution in which every man is placed on exactly the same footing with reference to race or previous condition.

(c). A constitution granting our state legislators pay for their services on a salary basis instead of a per diem.

(d) A constitution placing a limit on the number of years an alien can enjoy the voting privilege on a declaration of his intention of becomig a citizen of the state.

(e) A constitution which recognizes no language but English in the publication of legal notices.

(f) A constitution which will effectually eliminate the evils of Nepotism.

(g) A constitution which will make impossible, discrimination by corporations doing business in the State, and one which will exempt no male of physical ability from military duty during times of national peril.

(h) A constitution which recognizes the relation of the cities of the state to the rural sections: how the growth of the cities in furnishing the markets for the farmer's produce are vital alike to the manufacturer and the farmer, and that which hampers one, injures the other; in other words, a constitution which will permit our large cities to spread with less restriction and without the danger of such being prevented by future politicians.

In conclusion:—This constitution, the convention will write should be as nearly perfect as human wisdom can make it; it must meet the needs of a state growing away from old traditions, entering the new and approaching the goal of enlightenment where men recognize each other for their worth in accomplishment; what we stand for as assetts to the state and not what circumscribed opportunities, hatred and proscription of every kind would dictate; Missouri is growing; she needs a constitution which will meet such progress and it can not be laid out along narrow lines.

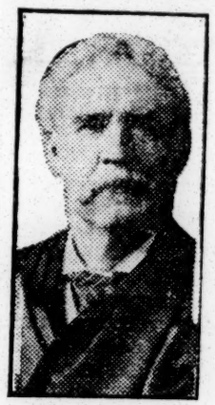
(Signed)

Robert S. Cobb, Secretary; John M. Batchman, member Committee on New Constitution.

N. Y. C. ILLUSTRATED NEWS
FEBRUARY 22, 1922

"BRING IN THE NIGGER," JUDGE CALLS IN COURT

When Albert Reynolds, Negro, was arraigned for trial yesterday before County Judge MacMahon in Brooklyn on an indictment charging robbery in the first degree and grand larceny in the second degree, Assistant District Attorney Albert Richardson moved an adjournment.



Judge McMahon

Charles Sullivan, counsel for the Negro, asked that bail be fixed, as the prisoner had been held since his arrest without bail. The Assistant District Attorney objected.

"I won't permit any man to be discriminated against in my court on account of color," Judge MacMahon declared with heat.

"There is no discrimination, your Honor," said Richardson, "but if that is the way your Honor feels about it, we are ready to let the case go to trial."

At this the judge wheeled around and called out:

"Well, bring in the nigger."

N. Y. C. CALL
FEBRUARY 22, 1922

"No Color Line Here," Says Judge McMahon; "Bring in the Niggers"

"I won't permit any man to be discriminated against in my court on account of color," declared County Judge McMahon in Brooklyn yesterday, pounding his desk and looking at the assistant district attorney. The judge was considering the case of Albert Reynolds, colored, who has been held without bail since his arrest and who was arraigned yesterday on an indictment charging robbery and larceny. A courtroom full of Negroes nodded approval at Judge McMahon's words, but a moment later his tongue slipped.

"Bring in the Nigger," he ordered the assistant district attorney. The Negroes in the courtroom gave vent to their indignation, and Judge McMahon looked decidedly embarrassed.

Racial Consciousness — 1922.

HARVARD "TALK" ABOUT JEWS

THERE HAS BEEN "TALK about the proportion of Jews at Harvard." Such a phrase used in the report of a meeting of the Board of Overseers called together to consider the question of limiting the entering class, has caused a wide newspaper discussion. The official statement of the Board contained no such reference. It recorded the formation of a committee to consider and report to the Governing Board principles and methods for more effective sifting of candidates for admission," and President Lowell has dismissed the charge, of intended discrimination as "idle rumor." Harvard, he is reported to have said, will remain "in the future as it has been in the past, a great university for all the people, based upon fundamental principles of great service to the community." The remark from which the offense cometh seems to have been hardly more than that the subject was being "talked about" by students and possibly by alumni and faculty, says the Springfield *Republican*, but—

"The question is now being 'talked about' the country over, and Representative Webster of Boxford saw fit to introduce in the Legislature a resolution calling for investigation of the 'alleged or proposed discrimination.' This was needless, for the university has done no more, as President Lowell assured Speaker Young yesterday, than authorize a study of the question of 'more effectively sifting candidates for admission.'"

The Providence *News* criticizes the Harvard authorities because the denial has not been made "in plain English" so that the country may "know that there has been misconstruction of an unfortunate clause in the announcement ma college authorities":

"Up to this moment the men who cont nagement have been dodging a clear answer to a ver ant query, and their course naturally excites the distru only of the Jewish race but of all Americans who despise citizenship.

"Harvard has been known for some of the e and Japanese it has sent brilliantly through graduation ses, and some of the thinking men of far-off Siam owe their bi culture to the fact that the Massachusetts university placed at their disposal every avenue of learning. All the more surprizing, therefore, to find President Lowell and his associates now giving evasive replies to the question whether the limitation of the student body is to be carried out by reprisal against a great class of our citizens.

"The proposal that the Massachusetts Legislature should investigate the circumstances leading to the announcement of restricted scholarship should be carried forward, unless there be an honest statement forthcoming by the faculty that in the elimination of applicants there will be no discrimination against any race or religion."

Right at home Harvard is admonished that "there could be no greater mistake than such a narrow policy." It is the Boston *Post* which tells its great institution that "above all things Harvard should stand for democracy in the higher education, and for men for what they are worth, regardless of race, color or antecedents," adding:

"Take the matter of the Jews, for instance: that element of the Harvard undergraduates have done much honor to the university. Their scholastic standing has been notably high. It is credibly stated that in one subject, this year, out of nine honors, eight Jewish students received better than *cum laude*. They do not ask any favors, but students of such exceptional ability should be welcomed and encouraged.

"The public does not want an aristocratic institution at Cambridge, but a great, broad-spirited university which shall tower above racial and color lines.

"It would be an unfortunate epoch for Harvard and the community generally if any narrow spirit should get control of its policies."

That some sifting process will likely be adopted seems plausible. "Not even the most fervent fomenter of race prejudice will deny that Harvard may prescribe it own qualifications in so far as learning, character and personality are concerned," says the New York *Tribune*. "So long as these standards are applied without favor, no one may justly protest." Mr. Heywood Broun, with his pleasant insouciance, suspects that Harvard "has some sifting scheme" for limiting the number of Jewish students, and he declares beforehand that he is "entirely out of sympathy with any such plan, whatever its details may be."

"Since we earned no degree from Harvard, we are not speaking as one moved to utterance by his responsibilities as an alumnus. Harvard is, however, a semi-public institution and therefore well within the concern of a meandering newspaper commentator.

"A university ought to take in anybody who can pass the examinations. If space is limited, admission should go to those who stand highest. There should be no other qualification.

"Writing in the *Evening Post*, John Palmer Gavit suggests that the solution of a condition which Harvard feels to be a problem is simple. 'There must be,' he says, 'a composite standard of intelligence and character taken together.'

"We are against that, too. We think that a university which keeps a man out because it doesn't like his character is almost as benighted as the one which would sift him out because he is a Jew. University examinations are far too fallible as it is. The difficulties of arriving at any working compromise on what is intelligence are hard enough without bringing in the enormously complexed question of character. We suppose, for instance, that a young Bernard Shaw might well flunk a character test and be sent down because of conditions in Reverence. Of course, he might try to brush up on it during the summer months, but we doubt whether he could ever pass.

"A little unscrupulous guessing often prevails even in an old-style test. We once passed an examination in elementary Greek which we had no earthly business to pass. The only words which we knew in the whole passage offered for translation were the Greek equivalents for parasang and river. Unfortunately, we have since forgotten them. Using these two words as fixt points, after the manner of a man working with a cipher, we boldly filled in all the remainder and made up what seemed to us a rather convincing story of an ancient walking trip. So much of it happened to be right that the examiner gave us D minus and let us through.

"We have always taken a certain amount of pride in that, but we don't see how anybody could grow puffed up about faking his way through a character test. We don't know just what a character test is like, but we assume that it must bear some resemblance to one of these popular newspaper questionnaires which begin, 'What is your favorite flower?' and end with 'What quality do you admire most in a woman?' The conventional answers are 'The American Beauty rose' and 'Virtue.'"

We must waive responsibility for Mr. Broun's Greek, but will doubtless return to the subject again as it seems likely to involve other colleges besides Harvard, and to call out a still wider newspaper discussion.

THE MELANCHOLY DEAN.

As *John Bull* sees Dean Inge lamenting the decline from Victorian days. His words are to be found on the preceding pages.

Pageant of Progress Is Dayton Hit

Chicago Defender

Dayton, Ohio, Dec. 8.—Memorial hall here was crowded Monday night to witness the stupendous pageant, "The Milestones of a Race," depicting the progress of the Race from its condition in Africa up to its present status among America's citizenry.

A cast of 500 men, women and children was required to accomplish the ten big episodes. 12-7-22

The spectacle was staged under the auspices of the Federation for Social Service and the direct supervision of Miss Ada Crogman, secretary of dramatics for the national office of Community Service at New York.

Two of the episodes, one a cotton-picking scene, the other in the form of a tribute to the late Col. Young, brought on the stage a hundred people.

For the episode in honor of Col. Young a large contingent of soldiers from Wilberforce university was utilized.

Race poets came in for their share of praise with the mother of Paul Lawrence Dunbar, who is a Dayton resident, upon the stage.

Both races were largely represented in the audience.

Plantation songs were an especial feature of the pageant and drew great praise from the white people present.

The entire affair was got up in three weeks and put over through the cooperation of individuals, clubs and churches throughout the city.

LIVES WASTED ON THE DESERT AIR!

It is really alarming, as well as disgusting and disheartening, to note how so many of our young people are living on the husks of the land and virtually wasting their lives on the desert air.

Entirely too many of them have no thought for the morrow and roam about in this world aimless and concerned only in a good time and fast life.

We sat and listened a few days since to a number of fine looking young colored men argue and wax warm over a programmed "outlaw" or "bootleg" horse race, and one in particular was flourishing a roll of greenbacks to the amount of $300, offering to wager same that "Sambo" could outrun "Rastus," or something of that kind.

Entirely too many of our young folks are trying to live on their wits and they look upon honest toil with strenuous objections and conscientious scruples.

Unless a man is well fixed with this world's goods or has some strong financial backing, he must either work or "work" somebody; and it seems that quite a few of the young fellows have elected to work others rather than earn their bread by the sweat of their own brow.

The term work here does not necessarily imply hard labor, but the act of being engaged in some legitimate undertaking or business, which makes the individual an asset instead of a liability to society.

There is much truth to the adage, "An idle brain is the devil's workshop," for the vast majority of the criminals and inmates of penal institutions pursued a career of idleness, loafing, gaming and "getting by" at the expense and often to the detriment of others.

These same young men, who are so "lousy with stakes" for betting on horse races, ball games and all manner of chance contrivances, would not employ one red copper of their "huge" bank roll to make possible and help foster meritorius and deserving racial enterprises.

No chain is stronger than its weakest link and no race is stronger than its weakest member.

There is a very virgin field in this country for us to do a deal of home missionary work.

As we have often stated before, our home life has become too loose and lax and there must necessarily be a tightening of the parental reins upon the young offspring of our group, or else we are going to pay dearly for our folly, laxity, looseness and domestic dereliction in this and other respects.

Just take a glance at the young people congregating and crowding the places of vice and evil and then note their scarcity and paucity at places whose activities tend to promote, advance and better the social family and you can readily see that we are drifting upon dangerous shoals.

It seems that we place too light a premium upon our race building program, apparently regarding it like the hog raiser does his swine.

In other words, too many parents are merely raising children instead of rearing them, for the Holy Writ admonishes parents to "train up your children in the way that they **should go** and when they are old they will not depart from it."

We are crowding and over-pouplating the jails, prisons and insane asylums of this country with entirely too many people, and the fault is laid at the door of no one but ourselves and there is no need of us trying to "pass the buck" in this matter.

Altogether too many parents are roaming and promenading the streets at night, seeking after and indulging in the base things of life that satisfy not and in complete ignorance as to the whereabouts and practices of their children, and what is worse, seeming to care less.

The chief of police, in the second largest city in America, when a curfew law was passed by the city council to regulate the hour for youths to be on the streets, stated that he was unable to tell the grandmothers, mothers and daughters from each other, due to modern styles of dress and conduct.

This is a terrible indictment against our present species of modern civilization, and if one will take the time to make a quiet investigation he will discover that Chief Fitzmorris of Chicago was not exaggerating the situation when he uttered the statement attributed to him concerning the above.

We are given too much in aping after and imitating other races in the superficialities and too less in the fundamentals that go to make a strong and powerful race.

Too many are trying to operate Cadillacs with a purse better suited for a Ford, and it is beginning to appear that we are not willing to pay the price and make the necessary sacrifices for the construction of a sturdy, robust, healthy and strong race.

Most of our young people place too light a value upon money and the retention of a job, figuring that money was made to spend and that if they lose one job they can find another.

Many of them will only work at a certain job long enough to buy a "front" for some particular occasion, like "Juneteenth," Christmas or Easter, and as soon as they have earned sufficient to doll up in new finery, the job can go to "headquarters" or some other place of perdition, as far as they are concerned.

Most of them who work live above their means and they are always trying to touch the boss or some friendly employe for a "friendly advance" or "loan."

The majority of them draw their pay envelope on Saturday night and return to the job Monday morning seeking a "loan." Often if the "loan" is refused, they will quit the job summarily.

Most of them are unreliable and hardly any dependence can be placed upon them.

Verily, they are living on the husks intended for the swine, unmindful or forgetful of the fact that the fatted calf awaits them at their "father's home."

Parents, there is much that can be done and that must be done in rearing and training our children to render them valuable assets to society, for the fast gait that most of them are going today will only cause us to weep, grow gray hairs and die premature deaths in later years.

It is much easier to prevent than cure, for "an ounce of prevention beats a pound of cure."

We must learn to regard life and the problem of building a real race as a serious and herculean task and as one requiring every atom of our strength and energy and every moment of our time.

If we spent more time looking after and tending to our children and our own household and less in looking after our neighbor's, we could do much in a beneficial and constructive way towards producing, developing and maintaining a race that will be a credit and blessing to any nation.

Mind you, we are not charging that our race, in toto, is headed towards perdition and the toboggan, but entirely too many of our young folks are "going to the dogs," because of our failure to do our holden and sacred duty in rearing and training them in channels of humanitarian service and social usefulness.

We must call a halt, adopt and pursue a new program, for too many lives of our young people are being wasted on the desert air, as is evidenced from the many premature deaths due to pulmonary affections, venereal diseases and other afflictions resulting from fast life, disregard for the natural and spiritual ordinances and improper care and maltreatment of their physical anatomies.

Racial Consciousness — 1922.

WHAT'S THE MATTER WITH VINE STREET?

Kansas City Star, Kansas Mo. 6-26-22

Out on Vine Street, the main artery of travel that intersects the Colored residence section of this city there are a great many stores and shops being builded and opened but invariably by Greeks, Jews or Syrians. A conservative estimate upon the White population of that territory would place the figure at about three hundred while more than 8,000 Negroes live in the territory immediately adjacent to Vine Street. From whom do these aliens expect to get their support? Why from the Negroes, of course, and yet they give no employment to Colored people nor assist in any way in building up the moral or financial standing of the Race in that vicinity. What is the matter with the Negro business men, are they not awake to the situation or are they too stupid and inexperienced to take advantage of their opportunity? If there are two grocery stores owned by the Race they both want to be in the same block apparently where they can watch each other. If there are two tailoring establishments or two restaurants or two drug stores they want to do the same thing instead of studying their locality and arranging their location so as to have the least possible conflict. Negro business men must wake up and Negro citizens must be more loyal to their own racial institutions or after while the foreigners will have complete control of the various businesses in the all Negro localities.

OPEN STRUGGLE TO MAKE THE STORES EMPLOY OUR OWN

Chicago Defender

Pocahontas Club Paves Way for Race Girls and Boys by Starting Boycott

6-5-22

Hundreds attended the great mass meeting held at the Palace Casino last Thursday evening, July 27, by the Pocahontas Negro Democratic club in their stanch effort to solve the unemployment situation among our Group in Harlem. Several prominent speakers, including Annie Matthews, registrar of New York county, were on the bill, including a representative of the mayor's office, who delivered splendid addresses.

Secretary's Report

The remarkable report read by John W. Smith, secretary of the organization, was amazing, and revealed the fact that there are hundreds of men and women in Harlem out of work and are unable to secure employment of any kind. Due to the congested conditions, few are aware of the suffering and hardships that exist in this community; only last week several families were threatened to be "put out" for being behind in their rent. Through the kindness of Mrs. Lucille Randolph, 148 West 142nd street, who took up a collection from friends, prevented a poor mother with three children from being "put out" because of her being unable to secure employment and was several months behind in her rent. Yet, right in this same community there are hundreds of white stores and places of business that exist and thrive on the moneys we spend with them, and these stores employ thousands of whites at good salaries, many of whom do not even live in the district.

According to the secretary's report, between 131st and 145th streets on Lenox avenue there are 986 white persons employed in stores that are kept up by our patronage. These clerks receive a minimum salary of $33 per week, making a grand total of $30,338 paid out each week to these clerks as salaries. There are 85 delicatessen stores in the aforementioned district that pay out $10,200 weekly in salaries to 255 clerks, and not one of the 85 investigated employs Race people. There are only 15 Colored clerks employed in this district. (This is on Lenox avenue alone and does not include hundreds of stores on Fifth and Seventh avenues and side streets.)

Will Boycott Stores

Because of these conditions the secretary states that the Pocahontas club feels that these stores that employ help should give our unemployed work to do. However, if they refuse, the place should be boycotted. The club asks for racial community co-operation, all churches will be asked to preach a boycotting sermon once a month, also they ask the co-operation of the Y. W. and Y. M. C. A. and other organizations to persuade the Race brothers to act in unison to help bring about an end to the conditions that now exist, by organizing and supporting businesses of our own.

In comparison to the population, New York City has about the lowest percentage of Race business enterprises of any large northern city. Therefore, for an unprejudiced mind, it is not difficult to admit the reasonableness of the secretary's claim.

The Rev. J. W. Brown, pastor of Mother Zion church, presided at the meeting.

The AFRO'S Program

Afro-American 9/27/22

1. Colored policemen, policewomen and firemen.

2. Colored representatives on city, county and State boards of education.

3. Equal salaries for equal work for school teachers without regard to color or sex.

4. Colored members on board of State institutions where inmates are colored.

5. The organiation of labor unions among all groups of colored workers.

6. A university and agricultural college for colored people supported by the State.

7. Closer co-operation between farmers and the State and Federal farm agents.

Afro-American 7/22/22

D. C. MAN THINKS DRUGGISTS SHOULD NOT HAVE HANDLED "PICKANINNY FREEZE"

To the Editor:—

'Picaninny Freeze,' an ice cream novelty, similar to "Eskimo Pie" is being sold in Baltimore and many other places. Glaring advertisements are seen from Baltimore to Atlantic City which does as much to insult the race as the name of the novelty. A black cupid doll with large white eyes, red lips (spreading from ear to ear), numerous small plaits on its head and wearing a bright red bow of ribbon, is seen devouring a slice of watermelon. One placard displays the same face with a slice of watermelon being given the "picaninny" by a white person's hand. In Baltimore this objectionable and directly insulting goods is sold through the Hendlers' Ice Cream Company, who manufacture the "Velvet Kind." In a newspaper advertisement from the "Baltimore Evening Sun," under the date of August, 16th inst., and found on page 14, section 1. It says in part —"Eat seed an' all—den don't stop at de rind."

During the week of the convention of the National Medical Association last month, the fact of this commodity reached the ears of the Pharmaceutic Delegates but no action was then taken by them. Local dealers when asked about their intention of handling this novelty, stated that their appreciation for its colored patrons would not permit them to be the distributors of this goods which is stated as being promoted by a firm in Salt Lake City, Utah.

In the City of Baltimore, this direct insult is joined by many of our own race who are offering it for sale. Five drug stores were found this week with large posters etc., some with window displays advertising "Picaninny Freeze," much to the hilarity of the class of white people who are looking for a chance to directly call a term similar to 'nigger,' and no doubt many of them have entered these very drug stores and called for "Coon Freeze" or "Nigger Freeze," probably "Darky Freeze," pretending that they had forgotten the correct advertised name. It would have been expected that the colored druggists in particular at Baltimore would have been the very first to have refused the sale of this novelty at their stores, and even upon being approached by the distributor, as to the handling of it, would have at once tossed his cabinets in the streets and informed his patrons why he stopped selling Hendler's Velvet Kind Ice Cream. But on the other hand we find them helping the Hendler Company and the owner of this "Picaninny Freeze" to poke fun at their race. Some of these druggists even defended the sale of the goods by reminding of Cream of Wheat, Gold Dust Twins, Aunt Jemima's Pan Cake Flour, etc., but there is certainly no comparison with "Picaninny Freeze" which is handled by college-degreed persons who should have at least some race pride and should be enough men to resent an insult hurled at the race. The owner of the patent on "Picaninny Freeze" took great pains not to attempt to commercialize the Jewish or Italian races, and named his novelty "Sheeny Freeze" or Whop, or Dago Freeze,' for the resentment would have been too strong. Washingtonians visiting cities where this novelty is being sold will stand upon their racial pride enough to keep whatever few pennies they may desire to spend, out of those places where Hendler's Ice Cream is being sold in Baltimore and in any other place where "Picaninny Freeze" is being sold. Let your resentment be strong.

BVD's Are Again Seen on Tennis Courts in Park

Tennis is strictly a gentleman's game. No man with the least bit of decency would come to a dinner party in his trousers and B V D's, minus his dress shirt; likewise no gentleman of any breeding will appear on any tennis court without a top shirt. We again call the public's attention to many of our men who persist in taking off their top shirts and playing in this fashion. Some have been spoken to about it but say they follow after the fashion of some whites. If the whites set a bad example, it is not the correct thing for us to follow.

The Defender's attention has also been called to the other modes of dress seen, especially on the South Park side of Washington park, where in full view of thousands of motorists some of our would-be tennis players conduct themselves to our disgust.

Postoffice men have come directly from work, playing at times in their blue uniform trousers and uniform shirt worn by letter carriers. Last Sunday morning one young man wore a pair of blue trousers with a yellow stripe down the side, such as worn by dining car waiters. A few Sunday mornings ago the hilarity and the noise became so boisterous that a policeman spoke twice to the guilty parties and on the third occasion threatened to make an arrest.

Tennis, or rather, outing shirts with collar attached can be bought at any store for as low as $2.50. Those who cannot afford to come out this way can wear an army shirt. Blue looks at a distance like overalls and jumpers. Keep your ukuleles at home. Early in the morning residents on the other side of the street may want to sleep. Certainly they don't want to hear any ragtime songs that belong in a cabaret. The deportment displayed on the courts is watched, as all other races realize the better element take up tennis. It is hoped that a few ignorant, unthinking, detestable folks whose disregard for ladies and gentlemen who care to play the game for the game's sake will not spoil the pleasure of those who annually enjoy the use of the park courts.

18 NEGROES DIE AS BRIDGE FALLS

Atlanta Constitution 9-12-22

Overloaded Truck Carrying Darkies to Ball Game Crashes Through River Bridge.

Homerville, Ga., September 11.—Eighteen negroes, who were on their way from this town to a baseball game at Axson, Ga., in Atkinson county, about twenty miles away, lost their lives today when an automobile truck in which they were riding crashed through the bridge over the Satilla river.

Jim Gaskin, the driver of the truck, was hurled backward with such force as to break his neck. Those in the truck were packed in so closely that they had no chance to escape. Fourteen bodies had been recovered to-

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night.

Only meager details of the accident have been obtained here, the scene of the accident being nearly twenty miles away.

C. A. Campbell, owner of the tr and a half-ton truck which he pe mitted the negroes to use for th outing, said that there were twen two negroes on board when it left he at 10 o'clock this morning. Reports from the scene of the accident indicate that only four escaped death.

The bridge over the Satilla river at the scene of the accident is a wooden structure and not strong enough to hold the overloaded truck.

DARKIES CLASH AT EBBETS FIELD

BAYONNE N J REVIEW
AUGUST 29, 1922

The brunette championship of the heavyweight universe will come down to a decision at Ebbets Field, Brooklyn, tonight in the meeting of Harry Wills and Tut Jackson, colored gentlemen. The bout is scheduled to go fifteen rounds to a decision, but no one is betting any of his very good American money that suhe will be the outcome.

Mr. Wills swings a very mean punch with either hand or both, and Mr. Jackson is said to be a believer in the theory that it is far more noble, not to say expeditious, to give than receive. In other words, Mr. Jackson doesn't particularly acre about being made the object of some rough person's attack. Mr. Wills is reasonably rough.

He should stop his man at any time the spirit moves him, and since the build-up for a Dempsey bout would be considerably enhanced thereby, the chances are good that Wills will waste no valuable time. Further, should Jackson last the distance, or worse still, get the decision, Wills would be eliminated as a championship contender without further notice.

He cannot afford that any more than the ordinary man can afford to year pink tights in public. Therefore, it is reasonable to expect that nothing of the buck and wing will be in evidence during the excitement. Both shoudl give their best at all times. Wills because he is shooting at a Dempsey match,, Jackson because he will be making his first appearance before a critical Eastern crowd.

Jackson's record shows unmistakable signs of careful matchmaking or lack of suitable opposition in the happy hunting ground in which he carried on his previous operations. It is very long on knockouts at the expense of unknown push-overs.

From what has been learned of his ring mannerisms, the opinion is ventured that his only chance tonight lies in getting over one from the shoe tops in an early round. Wills is not hard to hit, and if hit right will not come back any better than the average ring ham. His chin is said to be just a bit fragile.

However, if it is to be a choice between chins we'll take that of Wills on general principles. It may be as weak as they say it is, but few can speak with authority on the matter owing to the fact that the so-called Black Panther has kept them too busy guarding their own.

Lest We Forget

A Stidging Rebuke Against Racial Begging

Louisville News 9/23/22

By Kelly Miller

Ethiopa is in the habit of stretching forth her hand unto the white God even when there is no need for it. If he would assiduouslycultivate his own vine and fig tree, they would yield him sufficient sustenance without contiuous beggary. A race of beggars sacrifices its own self respect and forfeits the respect of others. Of all of the evil effects of slavery, there is none more baleful than this. It is a badge of servility. The practice is unmanly and un-American. Expectation of a tip is a subordination of manhood. The Negro is often assigned to such lines of service as to have his stipulated wages supplemented by the white man's tips. Every tip taken lowers the manhood of the taker. The giver is often actuated by this motive. A tip to an able bodied man is a studied insult.

It is reported that the Negro Baptists have solicited a gift of fifty thousand dollars from the whites to install a theological seminary at Nashville, Tenn. This is a case of unnecessary philanthropy. There are three million members in the wing of the Baptist Church begging this paltry benefaction. A contribution of twenty-five cents a member would abundantly endow the institution in question. Those same Baptist brethren are to hold their annual conventio i Los Angles, California. The average expense per delegate will amount to over $200. There will be a minimum of a thousand delegates. Here is a sum of two hundred thousand dollars, gathered from the general membership of the church for a pleasurable excursion across the continent. For these luxurious excursionists to pass the hat to the white baptists for a contribution of $50,000 to help the poor benighted Negro, requires a degree of audacity that is amazing indeed.

Those that are strong ought to bear the infirmities of the weak. The white race has the mass of wealth, and ought to be appealed to for all needy causes that casnot be promoted without outside assistance.

The war has standardized labor. The workman is worthy of his hire according to the character and efficiency of his wark. The Negro, in all of the great lines of industry, is receiving like pay as white man for the same grade and degree of work. Whileitistruethathe still labors under many industrial disabilities, the Negro who works with his hands is about as well compensated as the white man of like occupation. The old assumption that every white man is rich and every Negro poor has long since been exploded. It is true that most Negroes are poor, but most white men are poor also. The rich and the well-to-do are comparatively few when measured against the great masses of the people.

The old notion was that the Negroes three centuries of unrequited toil lays the white race under an everlasting touch of alms to be collected from the first white man met with. This debt haslong since been repudiated. The portion of the white race that owes it has neither the ability nor the disposition to honor the debt.

Let the Negro build up on his own basis—self-reliance s the one vrtue needed.

A sngle Negro Baptist congregation builds a church edifice costing $300,000. Three million Negro Baptists beg the white race for $50,000 to build a school for therace. The incostency is grotesque. The race must as rapidly as possible throw aside the curtains of dependence. He who leans unnecessarily upon another will never learn to walk alone. Th Negro cannot seek the shelter of the white man's wings and a place in the sun at the same time. Needless philanthropy perpetuates the Negro's inferior status. After all it is about as easy to earn a dollar as it is to beg one, and a great deal more manly. Nobody respects a generation of beggars.

..... Sept. 2,1922. **KELLY MILLER**

cently said: New York Age

Front page space in box-car letters was given the Mt. Olivet Baptist Church row in the Oregonian Thursday morning. If a colored congregation or a colored individual should build a million dollar house, front page mention could not be bought for vice or money. The white press is a great moulder of sentiment, and that is the reason for so much lynching and prejudice in this country.

There is a large amount of truth in this brief indictment. Too many daily papers devote their front page space to sensational news of doubtful authenticity, which serves to aggravate racial friction and inflame old prejudices.

New York Age

MAKING COLORED DOLLS A LUCRATIVE BUSINESS

Several years ago in the city of Los Angeles, Calif., a colored girl named Allone became the maid for the biggest designer and manufacturer of dolls in the West and one of the largest in this country. By continual contact with the doll business, she became interested in this work and began to design doll clothes during her spare hours. She showed such skill and aptitude for this kind o fwork that she soon ceased to be a maid and gave all of her time to the designing of doll clothes and the manufacture of dolls.

12-9-22

In this way Mme. Allone gained the experience which enabled her to establish th Mme Allone Doll Manufacturing Company at 2376 Seventh avenue. When she began the manufacture of colored dolls, practically all colored dolls were the regular white painted brown, but her dolls are made of a colored composition which give them a natural color and also make them unbreakable. She has also improved on the hair and dress of the colored doll, and her walking and talking dolls are as beautiful as any dolls in this country.

She loves her work and believes that it is doing much to foster and stimulate race pride among the children of the race. Her business was established in Harlem less than two years ago, but since the close of the Berry and Ross establishment, she has been doing the largest volume of business of any colored doll manufacturer in the city. She is now having her most successful season.

Mme. ALLONE.

The originator of the famous walking and talking colored dolls.

Racial Consciousness — 1922.

A LACK OF RACE PRIDE

Atlanta, Independent 10-26-22

Any race of people, black or white, that is lacking in race pride self-respect, self-confidence and faith in its own ultimate ability to make good, will never count much in the civilization of the world. Any race or individual that places selfish preferment above racial consciousness, will in like manner, fail to be a potent factor in the things that count most in the world's civilization.

We have just read a report of a meeting held in the Odd Fellows' Auditorium, 192 Auburn avenue, as reported in the Constitution, in which prominent and distinguished women, such as Mrs. Booker T. Washington, Mrs. Mary Bethune, Mrs. Charlotte Hawkins Brown, Mrs. John Hope, Mrs. Crosswaite, Miss Lucy Laney and other colored ladies of equal prominence and distinction, were referred to and called by their plain Christian names, as Maggie Washington, Eugenia Hope, Lucy Laney, Charlotte Hawkins Brown and Mary Bethune.

The thing that puzzles us is where the white newspapers got the names of our distinguished women, and who is responsible for furnishing the white papers the news items in which our women are referred to as common inhabitants of the streets or people of the underworld.

Any individual or organization, if that organization were composed of the women referred to, who would seek publicity in a publication that did not place any more stress upon the very best people of our race than they do a woman about town, is lacking in race pride and the women or individuals who enjoy reading of themselves in white publications as appeared in the Constitution last Sunday, are profoundly lacking in racial consciousness and unworthy of the confidence and respect paid them as leaders of our group. Any Negro woman or man who would rather see their names appear in a white paper that refers to them as Millie, Jane, Becky, Dick, Tom and Ned than to see their names in their own race papers with all of the titles and honors their position commands, is profoundly wanting in race pride and is unfit for leadership and should be frowned upon by the self-respecting members of our group.

No white man is going to respect any Negro who stands before him with his hat in his hand, playing the part of a servant, or respect any woman who will have herself advertised in a newspaper as Millie, Jane or Sophia, when she should be referred to according to her education and class in her race as Mrs. or the like. The white man is going to dishonor and discriminate against the Negro as long as we grow Jim-crow products. If the Negro would stay out of the white newspaper and build up a press of his own, the white man would have more respect for him. No white man turns somersaults to get his or his family name in a Negro paper. When a white man's name appears in a Negro paper, it is voluntary on the part of the Negro, but every time a Negro's name appears in a white paper, unless he has committed some crime, done something disgraceful or bowed or truckled to a white man, it is involuntary and the white man places his name in his paper because the Negro begged him by truckling or paid money for the space in which he is disgraced.

These conditions obtain because of a fundamental lack of race pride among our people. The average Negro leader would rather see his name in a white paper addressed as Hamp Higgins than to see it in a Negro paper as Prof. Hampton Higgins, of Columbia, S. C., or wherever he hails from.

We need a new leadership, one with faith in itself; one that lives in the enthusiasm of racial consciousness, prompted by pride, that makes the individual believe that there is nothing in the color of the skin, the kink of the hair and the flay of the feet; that

Friends of Negro Freedom

To the Editor of The Nation:

Sir: Having noticed frequently in *The Nation* names of societies like Friends of Irish Freedom, Friends of India, etc., which evidently represent international organizations sponsoring the causes these names imply, I have wondered why a group operating similarly and called Friends of Negro Freedom has not as yet appeared. Surely Negro freedom needs friends, and such an international body concentrating on the injustices done black people in America alone would have a task challenging their utmost devotion and endeavor. 10/25/22

Moreover, it is not unreasonable to suppose that through the pressure of public opinion created abroad, America might be disposed to clean house. For even a lazy housekeeper is likely to bestir herself if she knows that all the neighbors are talking about her untidy home. The Nation

Friends of Irish Freedom, through the Committee of One Hundred and other agencies, focused world-opinion on Britain's failures in Ireland, and immeasurably advanced Ireland's cause. Friends of India are succeeding in keeping India's cry for justice uncomfortably near the world's conscience, with every hope ultimately of achieving India's emancipation. Surely Friends of Negro Freedom, once securing a world-hearing, would have the same success, as well as the distinction and joy of having abolished one of the world's worst crimes.

G. A. Steward

Columbus, Ohio, October 1

Instancing the fact that not even a shoe string could be purchased in the black belt of Cleveland during the celebration of Yom Kippur, the Jewish New Year, the Cleveland *Call* said:

Received for publication 10/25/22

With several business associations within our midst whose efforts are said to be directed to promote bigger and better business among Cleveland's colored business men this condition is appalling.

One reason why there is so little cooperation on the part of these clubs and associations to help further Negro business in this vicinity is due to the fact that socalled leaders of our group build up these organizations to satisfy their own egotism which leads to selfish ends.

"You'll find that the people of Cleveland are CLANNISH," was a remark made by a local business man a few weeks ago. We do not doubt this statement. This man is a failure.

There is a foregoing conclusion that there is something wrong with Black business in Cleveland. "Clannish," and when a Jewish holiday comes around, the city is in darkness and the race stumbles about from place to place in search of the small things of life due to the lack of colored business in a district of 20,000 black men and women.

This is a field that would test the efficiency of the plans of the National Negro Business League to instill the idea of business enterprise in barren places. An intensive campaign of business propaganda is evidently needed.

Chicago Daily Tribune 10/23/22

"THE RISING TIDE OF COLOR."

Chicago, Oct. 19.—There is no question but what the events of the last fifty years relative to the rapid progress of the darker races of the world warrants the rapt attention of those who do the thinking for the rest of the world.

You will remember about twenty-six years ago, when Italy, with her great cavalry, thought she would measure arms with the Abyssinians, the remnant of ancient Ethiopia; you will recall how the white world was startled when Abyssinia gave Italy one of the cleverest trimmings she ever received. 10/23/22

Just seventeen years ago another white nation went down under the military strength and prowess of the little brown men of Japan when Russia took the count at Port Arthur.

You will readily realize that in the apse of ten years two great white powers ell the victims of their darker brother n war.

We have also read with interest of the siatics, who are classed as nonwhites, he peoples of Egypt, who are now flying he flag of independence, the three cresents with the white star. The world also knows of Mahatma Ghandi, who now languishes in jail, the leader of the noncoöperationists in India that made the British lion tremble.

Then, too, we have but to recall the accomplishment of Rene Maran, the Senegal author, who won the Prix Goncourt for his literary achievement of Batouala, and has given to the African race one of the greatest intellectual achievements of the age.

A short while ago the world was introduced to another hero from the dark continent, Battling Siki, the African boy who laid the idol of France low by his superior skill and knowledge of the ringed arena.

Then, again, on the horizon there is shown another black man, Marcus Garvey, the provisional president of Africa, who has organized 5,000,000 Negroes in a nationalist movement with the ultimate goal the redemption of Africa, and have more than 1,000 divisions throughout the world on the five continents who have sworn allegiance to this cause. When you summarize some of the things that the darker people are doing and accomplishing, you do not wonder that you hear so much about the rising tide of color, because it is very much in evidence, and it all seems to be in the black man's favor.

J. Jackson Tilford.

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THE PESSIMISM OF THE NEGRO

By Kelly Miller.

Louisville Herald

(By the Associated Negro Press.)

10/14/22

The Negro poet Fenton Johnson ejaculates: Louisville K.

"It is better to die than to grow up and find you are colored."

He is the epitome of pessimistic philosophy in a nut shell. Race prejudice is a fact which the Negro did not create and which he cannot control. He may indeed Magnify it's malignity or mitigate its intensity or even its severity by wise and sensitive procedure . But lachrynose lamentations will avail him nothing. Shall he yield up the ghost as the coward does in the face of unfavorable fate? Or shall he meet the outward pressure of circumstances with the inner resistance of soul. The insane critic of the creation makes a sorry spectacle in face of Cosmic law. The physical coward flees before testing the adequacy of his strength against opposing obstacle. He sees lions in the way and trembles without determining whether or not they are chained The moral coward is more despicable. He makes an unconditional surrender of the soul. When one surrenders his will he paralizes his energies and enfeebles his whole nature. The neveless prophet lies supinel yunder the juniper tree and wails over the twryness of the world. The militant prophet commands the chariots of God and the house of fire Pessimism never righted a wrong or remedied an evil since the beginning of sin. Screaming against the fact sof the universe is the pastime of the indolent and the craven. The earth spins on its axi sand moves about the sun, the stars burn in their sockets, the course of human events moves o nheedles of the wry faces of th littl pessimist whose wails are as impotent as the hooting of the midnight owl which doeth to the moon complain.

The pessimist is apt to be a moral and intellectual dyspeptic. He has gorged himself with raw theories which cause mental indigestion. One ounce of faith will cure the severest case of pessimism. One dose of courage will banish the most malignant type of despair. If you have faith as large as a grain of mustard seed, you can say to the mountains of race prejudice "be ye plucked up by the roots and cast into the sea," and it shall be so. No one who has faith in humanity can ever despair of the possibilities of man. Faith banishes despondency as the sun the mist. Why surrender the high prerogatives

Race suicide discredits the Creator and defeats the ends of creation. Man alone possesses this power. He is the only biological pervet who thwarts the purpose of his own existence. "Multiply, replenish the earth, and subdue it," is the first and final command of all created things in the animal and vegetable kingdom. The struggle for existence and the survival of the fittest is the result of the endeavor of plant and animal to carry out this high decree. Man alone gives up the ghost and seeks surcease from suffereing by self sterility. What a reflection upon the God who made him and gave him dominion over earth and air and sea and all that in the mis!

O! that there might be breathed anew in the nostrils of the Negro that primeval breath of Godhood. The Negro must believe that he is the son of God and joint heir to the divine Patrimony. The rights of humanity are inalienable of which no human creature can be divested by reason of race, color, condition, creed or clime. Although recognition may be withheld and privilege denied for the while, they can never be effaced or taken away. Only the craven sou l can hypothecate his divine birthfight.

"Though ye have lain among the pots yet shall ye be as doves with wings of silver and feathers of yellow gold."

Let the Negro reread Milton's "Paradise Lost" and study closely the character of his imaginary Satan, who is the embodiment of the touch, tenacious Teutonic spirit.

And of itself can make a heaven of hell, a hell of heaven."

All is not lost if the mind is not lost. The unconquerable will always finds hope in despondency and resolution in despair. It there can only be injected in the minds of the Negro this much of the spirit of Milton's devil we shall never again listen to a pessimistic wail counseling supine yieladnce to an unfavorable fate. That would be an infamy beneath the deepest downfall under the compulsion of supernal power. Satan's counsel to his overthrown host applies with special pertenancy to the Negro of today.

"Awake, arise, or be forever fallen."

Weakness of will is the Negro's besetting sin. In the intellectual and sentimental features of mind he is neither defficient or inferior as compared with the highest established stanards, but his present backward status is due to volitional enfeeblement. The strongest appeal should be made to apply to the point of greatest weakness. Then away with the counsel, in prose and rhyme, which tends to compound this weakness of will.

The world of ous is full of iniquity and iniquity. The progress of two thousand years of Christian grace has not sufficed to banish injustice and wrong. The rich and the poor, the strong and the feeble, the wise and the foolish, the white and nonwhite people of the earth are yoked together in unequal contest. But we are not left without hope. The final verdict does not consist in the mightiness of might, but in the righteous ness of right. This is the one divine event to which the whole creation moves. Herein lies the Negro's protective device and offensive philosophy.

Endurance is the dormant virtue that crowne the apex of the pyramid of human strivings. He that endureth to the end shall be saved. All things in this life and in the life to be are reserved to him that overcometh.

In the meantime let us pray that Fenton Johnson, for the excited moment, was inebriated with the delirium of poetic fantasy; but that in his sober mood he will resent his evil utterance, and apologize for the insult to the God made him and to the race which must bear the brunt of his insanity.

A $100,000 PROPOSITION

Education Record Philadelphia, Pa. 12-7-22

On last Thanksgiving Day the football teams of Lincoln University and Howard University played their annual game in Washington, D. C. It is estimated by those in attendance, whose good judgment we can trust, that the game must have cost the people $100,000. There were special coaches from New York and Philadelphia, Baltimore, and Pittsburgh; crowds came up from Norfolk and Richmond, and as far down as North Carolina. Men motored from all sections of the country within a radius of three and four hundred miles, to Washington to see this great football match. Fully ten thousand people were in attendance. If you count the amount of carefare, preparation and in the various balls and dances given after the game, $100,000 would hardly cover the full amount, yet it was all spent freely and gladly. There may have been a few who suffered by the spending, but perhaps none who regretted it.

This represents, perhaps, the largest collection ever made by any group of educated Negroes on any one day in any one place in the history of America. If they had been asked on a certain day to have donated half that amount of money to the church, it could not have been secured. If they had been asked to donate to their Alma Mater for professorships or scholarships, it could not have been sescured. For it is notorious that as a group, the educated Negro supports neither the church nor his alma mater. He will spend money for sport and pleasure even if he has to do without bread.

Negro Race Consciousness.

To the Editor of The New York Times:

The announcement from Moscow that the Third Internationale has decided on a Communist campaign among the negroes of this country is of significance. There have not been lacking signs since the war that the race consciousness of the American negro has been awakened to a point which will require patient and sympathetic treatment from the dominant white race if it is to be intelligently directed. If this impressionable people (numbering over ten millions of our population) is to be exploited by the Communists, ostensibly for the betterment of the negro race but really for the purpose of terrorizing the "capitalistic class," we may well be anxious. Senator Underwood, of whom we had a right to expect better things, and his followers would better think twice before they decide to deny the negro the protection which the Anti-Lynching bill promises him.

ELBRIDGE L. ADAMS.

New York, Dec. 4, 1922.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PTL 16

Racial Consciousness—1922

WRITER WANTS RACE ENTERPRISES;

12*9*22* * * * * *

TIRED OF STORES' DISCRIMINATION

Houston Informer, Houston, Tex

(By MISS WILLIE H. BLOUNT.)

"The world is no longer clay, but rather iron in the hands of its workers, and men have got to hammer out a place for themselves by steady and rugged blows," says Emerson.

When you hammer iron you drive its molecules closer together, thus making it firmer and stronger.

The best products wrought are through a slow, steady process. It takes nature years to build the oak, yet what strong fiber it has! It takes both time and pressure for the diamond, yet how valuable it is! Then for the Negro to build for himself a place in the world which will have a firm foundation he must use the slow, steady process of hammering. Had not the former theory been proven by scientists and nature I would advocate an electric buzz paw for the present method of building a place for Negro woman's millinery shop in Houston, Texas.

Milady was shopping a few mornings ago on Main Street, where beautiful hats, in an exclusive shop, were on display—for sale to all American women or any woman, I presume; and, our women possessing the inherent quality for the beautiful, as other Americans, stepped in to purchase, but was informed that colored patronage was not solicited nor were colored women permitted to try on hats there. This was the wife of one of our prominent business men here. A second colored woman, neat from feather to shoebuckle, when she entered a department store on Main Street was told by the maid to go into the fitting room. This was to exclude her from sight of white customers. If she would fit a hat on this would depreciate or entirely invalidate the sale of hats to white customers. White customers, of course, were using mirrors placed there for regular customers. This self-respecting girl left immediately without purchasing a hat. Other colored women are told they do not fit hats, but they can buy one and pay for it and carry same out. Think of such! Can you imagine the hideous picture of all colored women with unbecoming hats on! Think of our thin, tall sister with small hat with large airplane bows looking exactly like a Dutch windmill, or our overcorpulent sister with a too small turbin that hasn't been fitted, looking like a thimble on a biscuit! Two hats out of fifty harmonize with the face.

A young mother with her three cherubs entered a Main Street department store to purchase shoes for them. She was given a seat in a remote corner and there she sat for an hour, asking at different intervals of different clerks could she be served next? Being given the curt reply, "Yes," but with no results, she was forced to leave, never having been served, and when asked why, she didn't leave earlier, she replied she had met the same situation so often in other shoe stores here.

These stories are nothing new. They are as familiar as "the last rose of summer." Have we resigned and count all such as trifles? Think naught a trifle. Small sands make the mountain, moments the years and trifles—life. The bad thing about a small sin is it won't stay little. Is there any solution to these problems? Do we care? Have we grown indifferent?

There is a solution to the above. It centers around the word "Faith." Faith in God, faith in our fellow man and faith in ourselves to succeed in establishing businesses that we need. Establish our own business and get busy with it. Get our own merchandize, our own hats and shoes and have boys and girls with shining eyes and skins of darker hue who will delight to serve you with smiling faces.

Was not the great boasted American freedom in the minds of the people ere the hand of the immortal Jefferson wrote the Declaration of Independence? There exists right today in the minds of every self-respecting colored person in Houston a dry goods store. Not a Levy's, but one with superior ready-to-wear material. Don't say no such can exist. Take our colored druggists here who had faith in their fellowmen. All are inspiring to anyone. You feel justly proud of them. You make your purchases of them. What is the spirit which makes men win? It is that Herculean grit to do or die. Use your head. Seventy-five per cent of the game is above the neck. Be first to line up. Play fair. Never stop fighting! We as colored people must learn these rules. The colored women are uniting against these conditions. We can not win the game alone. It requires teamwork. Yes, we need back of us the brains and capital of the same blacks that fought for no greater victory on Flanders Field. Every Negro mother, wife and daughter is awaiting their great strength in the present crisis. Will you help us? We realize we have stumbled in past in business. That was yesterday. Today is a new day. Let us grasp it with new thought and a burning desire to overcome our errors of yesterday.

They on the heights are not the souls
Who never erred nor went astray,
Who trod unswerving toward their goals
Along a smooth, rose-bordered way.
No, they who to the crags have gone
Are those who stumbled, but went on.

Thomas Witten, president of Rapid Transit, Philadelphia, with a large business whose property had been allowed to run down with $30,000,000 of paid in capital at stake — hopeless — whose stockholders were in despair; yet after 11 years turned this into a prosperous business by the harmonious work of the laborers. They all did teamwork. Can we ever as a race learn teamwork? "Team play is the only way to success in the game," and "Give the public its money's worth," were two mottoes on which his success was based.

Fielding Yost, a business man of Nashville, Tenn., a graduate of law of W. V. U., and famous football coach, now of University of Michigan, says the spirit of his team which leads them always to success is the spirit which refuses to be cowed. He says such pointers as these will win in life as well as football! What you get out of the game depends on what you put in it. Never lose confidence in yourself.

RACIAL UNDERSTANDING.

Mobile Item
Mobile, Ala.

At this waning season of the old year, as we pass from the rear door of 1922 and peep through the front door of 1923, our thoughts linger on the mistakes of the past. Although we have made mistakes, yet the race has advanced with tremendous strides. We have achieved distinction from an educational standpoint. We have progressed in a wonderful manner along economic lines, and we have shown marked improvement in our moral character. These are notable evidences of progress. 12/29/22

In one distinct field of endeavor we have not lived up to our fullest opportunity, we have not established a thorough degree of racial understanding in the United States.

History teaches us that whenever a race or nation passes from slavery into the golden sunlight of liberty and freedom, the first essential is to cultivate friends. Whenever a people proves to the world—as the Negro has done—that they are capable of moral, financial, religious and ed tional development, they deserve claim the friendship of their ne bors.

The American Negro's condition the exception. We have striven gently to exemplify intelligent zenship, but we have failed to friends out of our neighbors.

Some of our leadership was sl sighted. We were taught to a ourselves against the white race. lost no opportunity to compare worth and manhood with the race. We were zealous to against the interests of the white upon nearly every occasion. We not count the cost. We were mindful of the result. We consid that as the sure road to popula To be spoken of by our assoc as "One Negro who is not afra white folks" was the highest co ment.

It is high time that we were suing a different and well defined icy. It is infinitely of more valu be known as the one person w

Observations Of The Far Southla

12/29/22
Norfolk Journal & Mir

By REV. C. M. LONG

It has been my pleasure recent spend a month in touring the Southland. This splendid trip brought to a close last Thursday cember 21, when I arrived aga the city of Norfolk. Norfolk,

Primarily, my tour was a vac trip, but it would have been height of folly had I not utilized trip as an opportunity to stud close range the living conditio my people in that part of the cou

CITIES VISITED

Perhaps, in setting forth th servations I made of the far S land, it is the part of wisdom to the principal points visited. Le here over the Norfolk and Weste road, my first stop was Roanoke, where conditions are so well known to us, that I'll not stop to discuss them. My next point visited was Memphis, Tenn. It was of special interest to note that the "Residential Segregation" law, which has caused the Negro so much trouble in the South, has never held much influence in Memphis. There the Negro population is scattered all over the city, both in palatial residences and business establishments. The general condition of the Negro there is about what you would expect in any ordinary large Southern city. To say the least, our group there is making substantial material progress. Strange to say, however, the Negro there is making slow religious progress. This is apparent from his houses of worship, church attendance and the general life of the people.

continued next week

PROF. MILLER ON THE MINISTRY

It is a very thougthful article which Prof. Kelly Miller has written in this week's Christian Recorder, and he is on the right line when he pleads for the recruiting of the ministry from the better trained among our men.

It is a lamentable situation that the colored young man and educator does not see the splendid opportunity in the ministry. What Prof. Kelly Miller has said is possibly true, that the leadership of the Negro minister is to be compared not with the leadership of the white minister of to-day, but the leadership of the white minister of a century ago when it dominated the thought of the country. Christian Recorder Philadelphia, Pa. 12-7-22

But we suspect that the whole teaching of our colleges is to discourage young men from entering the ministry. The editor remembers in his own college days how little encouragement he received from persons of education and culture on his determination to enter the ministry. They all would say that it was throwing education away, that you do not need anything in the Negro ministry but good lungs; that college training is wasted. But we have not found it so, and scores of others have not found it so. The allurement of money making in medicine and law and business have been held up to our young men everywhere, and more and more they are turned from the ministry. The result is that our race is lacking in the solidarity, and in much of the solidity which it should have, its purpose is cooled and its aspiration is dulled. A spiritual leadership is necessary, and a trained leadership is necessary.

REVIEW OF YEAR'S ACTIVITIES SHOW THE NEGRO AWAKENING TO HIS OPPORTUNITIES

Washington Tribune
12-30-22

By J. A. G. LuValle

Since this year will end tomorrow, Sunday, a review of the trend of events as they concern colored people is worth while. The darker races of the world are more in th foreground at this time than ever before for many centuries. They are being aroused to the insincerity of the white race and are demanding recognition and opportunity to live as human beings.

Racial consciousness has become world wide, and the presence of Japan and China at the Armament Conference which closed here last February; the insistence by Japan upon racial recognition; the unrest of India; the success of the Turks; the Morocco uprising; the unrest in Egypt; the Santo Domingo and Haitan affairs; the failure of the recognition of Mexico, coupled with the failure of the Liberian Loan and the lynching of the Dyer Anti-Lynching Bill has furnished much food for the thotful colored people of America. Dissatisfaction is world wide and oppression is in the throes of forcing several revolutions in various parts of the world.

Distrust and suspicion developed by the manifest un-Christian and inhuman treatment of the dominating white man, professing Christianity, is becoming more manifest.

Economic Situation

The economic conditions the world over have improved during this year. In the United States we are facing a come back in the industrial world and already the migration from the South by colored people is under way and it bids fair to outstrip that of 1917 and 1918 when the war activities brought a half million Negroes into the industries of the North. The present migration will present economic problems as the winter advances and the spring comes.

The Southern Negro has learned by experience and thru his relatives and friends moved to the North, that he can stand the supposed rigors of the northern climate and enjoy more freedom, receive better wages, have better schools for his children and feel more secure in his home. Therefore, the inducement is strong for a change of residence.

The strikes this year, particularly those of the railroads and the mines, brought out the advantages and the disadvantages of the unions and their service or lack of service for the Negro. The open shop employers have given more attention to colored employees than those employing union help. This has brought to the attention of the American Federation of Labor, its narrow, prejudiced policy of excluding the Negro in many of its allied branches. The coming year holds great promise for the colored worker.

Commerce and Business

With 15,000,000 Negroes in this country and many of them congested into small areas of the larger cities, there is presented a picture worthy of the most imaginative mind for the supplying of this nation within a nation. There are more Negroes in the United States than there are Mexicans in the whole country of Mexico. Can we compare our commercial activities with that of Mexico's? Possibly the outstanding feature of the year was the merging of the Great Southern Fire Insurance Company of Atlanta, Ga., with that of the Bankers Fire Insurance Company of Durham, N. C. Banks have increased from 72 in 1918 with a capital of $2,500,000, to 74 this year, with a capitalization of $6,250,000, with resources of $20,000,000 and doing an annual clearing of $100,000,000.

There have been a number of failures this year in the various lines of business which bring out the fact that we are not well rounded out in this field. There are greater opportunities in every city of this country with large Negro populations for business than we are availing ourselves of.

In Education

The colleges and universities known as colored schools are all crowded even beyond capacity. We have a new impetus for education and are branching out into various professions and sciences as well as commerce. Grade schools in the South are being enlarged, terms increased, and tecahers are a little better paid in some states. The outstanding feature in education for the year, was the entrance of Howard University, of Washington; and Lincoln University, near Philadelphia, Pa., into the Class A schools of higher learning. The graduates of the institutions will have the same standing for post-graduate work as those coming from any other American College.

With Amusements

This has been a banner year in the amusement field. After fifteen months in New York, "Shuffle Along" ran several months in Boston and is now in Chicago, on an indefinite run. Miller and Lyles, Sissle and Blake and Lottie Gee are the stars of this now famous attraction. "Strut Miss Lizzie" and "Liza" are making a record in New York and Chicago. Charles Gilpin is yet on the road and bringing fame to the race, in his "Emperor Jones." There have not been as many "colored pictures" turned out this year as last year but colored men and women are making their way more and more into the movies. The colored owned and operated houses have not fared so well this year. With the return of better industrial conditions there will come a better time for these houses.

Bert Williams' death has been recorded this year. He reached a high place in the entertaining world and made an enviable record.

Madame E. Azalia Hackley, of Detroit, Chicago and Philadelphia, passed into the great beyond recently. She was foremost in producing inspirational pageants and preserving "Negro Spirituals."

J. A. Jackson continues with the "Billboard," and his articles and reviews are much sought.

A new standard was set this year in the giving of fairs showing the progress all over the south.

Field of Sports

All of the various sports have had their day this year. An outstanding event in colored sports was the return of Miss Bessie Coleman of Chicago, from Europe, as an "aviatrix." "Battling Siki" threw cold chills into the prize ring by not lying down as agreed in the fourth round of the now famous battle with Georges Carpentier, the idol of France Andrew Rube Foster, of Chicago, perfected his National Negro Baseball League and made some money out of it this year. He has his program for 1923 already outlined. Football went strong this year and attracted national attention. The annual game between Howard and Lincoln universities was the National feature. Tennis, golf, basket ball and croquet have gained in prominence this year.

THREE EXAMPLES OF "R

Washington Tribune
9/27/22

The egotism and arrogance of the American white man constantly reminds people of color that he thinks he belongs to a "superior race." The President even gave vent to his feelings in the matter last fall in Birmingham, when he delivered his "Fundamental, eternal and inescapable difference" speech.

There are a few Negroes foolish enough to want to "pass for white." But, when we consider the enormous crime and immorality in high places, we have much to be proud of and are really criterions ourselves.

Last Saturday we read of a man "from the first families of Alexandria" a lawyer and esteemed Y. M. C. A. worker, a supposed Christian gentleman; arrested in the best hotel in Norfolk, with a young woman, whom he was chasing down the hall, both thinly clad.

Sunday we read of the double murder of the Rev. Hall and the wife of the sexton of the Episcopal church in Brunswick, N. J. They were found, lying near each other, under a tree by a lonely lane.

Monday morning we read of a respected lawyer, churchman and leading citizen of Richmond, being arrested Sunday night, with another man's wife, here in Washington at a fashionable apartment house. When arrested, both were thinly clad in the same room.

Here we have three examples of the white man's boasted "superiority." In each case the men were spoken of as leaders, as Christian men and all of them professional men—two lawyers and an Episcopal Rector. There is certainly nothing in these cases to inspire, to awe or to boast of as people of "superiority."

Could we take cognizance of the fact that the Negro in many respects is "superior" to the white man, we would lose much of our false opinion of the white man's supposed "superority" and thereby lay the foundation for a strong structure of racial consciousness and the building up of race pride.

A JUST PROTEST

ROCHESTER N.Y. CHRONICLE
NOVEMBER 24, 1922

H. T. Burleigh, the colored musician and composer whose work entitles him to attention and respect from the musical public of the nation, has addressed a protest to the National Association for the Advancement of Colored People against the use being made of negro spirituals as material for fox-trots, one steps and general jazz mixtures. Mr. Burleigh is entirely justified in his complaint. He has grounds for it as a musician and grounds for it as spokesman for his race.

The negro hymns and religious songs which have been sung for a century in the South and which of late have been set down and furnished with accompaniments, many of them by Mr. Burleigh himself, are beautiful music; they are negro folk music, not American folk music. And musically they command the admiration of people who know good music, just as they commanded the sincere admiration of Anton Dvorak, while he lived his homesick years among us. In fact, there is reason to believe that the negro spiritual was about the only thing which Dvorak did find to admire in musical America. Musical travesties of some of our richest treasures are certainly in bad taste.

But to the general public artistic sins are not heinous, and if Mr. Burleigh has only the musical grievance to exploit in this matter, he might not receive much attention. But these negro spirituals are to the colored people what our finest hymnology is to us; they connect themselves with religious experience, tradition and active observance. If a dance-music mechanic were to make a fox-trot of "Nearer My God to Thee" there would be a protest that he and his publishers would heed in quick time. But a fox-trot made from "Deep River" or from "My Lord, What a Morning," or "Standin' in de Need o' Prayer"—all of them have been thus treated, according to Mr. Burleigh—is an affront to the religious feeling of the colored man as the use of his sacred music would be to a white man.

We ask of our colored people a respectable, law-abiding, self-respecting citizenship. We shall secure it more completely, more promptly, and more justly, i we ourselves respect not only the colored man's rights but his feelings.

Racial Consciousness — 1922

LACK OF RACE PRIDE

The Independent is devoted above all things to the promotion of good citizenship and the development of a race capable of participating in every function of our government. But the race can never reach this high point until it learns unmistakably and uncompromisingly racial consciousness and racial pride. Yes, a consciousness that makes us feel that we are proud of our racial identity, and that will develop into our hearts and our beings manly and patriotic resentment to racial insults. Any race or group of people who have not a keen sense of racial resentment, will never command the respect or attention of other self-respecting races or groups.

Atlanta Independent 12/2/22

A race of people composed most largely of individuals, who are in the habit of separating themselves from their group, when insults and reflections are cast upon them by other races or groups, will never amount to much in the summary of what men do. Any race or group of people who are willing to pay another race or group of people to humiliate them, to hold them up to public ridicule and contempt because of their racial identity, will never command the respect and esteem of the race or group that heaps contempt and public ridicule upon them.

Races must be proud of themselves. They must think exactly of themselves what they would have other people think of them. They must think themselves better than any other race or group with which they come in contact. And this thought must not be a mental phenomenon; it must be an actual practice, issuing results in character, respectability, worth, intelligence, wealth and Christianity. It must not appeal for pity or the sympathy of other people, but for a recognition of its rights, locally, nationally and internationally. Unless the Negro learns this lesson, and learns it well, his place in the economy of the national life is already surveyed and fixed, and beyond the line of demarcation he will not go.

If the Jew is discriminated against because he is a Jew, the Jewish race does not understand it to be against the individual who suffers immediately, but against their entire group, and they resent the insult or persecution. And the same thing is true of all the races, except the Negro race. The Negro race submits to all manner of insults, discriminations, segregation and impositions, and bows becomingly with his hat in his hand before the proud and haughty people who make permanent his humiliation and degradation every day. And there is no hope for us so long as the Negro licks the hand that smites him; honors the man who spits upon him and bows in humiliation to the race that curses and despises him simply because of his race, color and previous condition of servitude.

The white press of this country holds the Negro out as an inferior being; obscures his virtues and parades his vices; hides his good deeds and exposes his bad ones; advertises him to the world as shiftless, indolent, insolent, dishonest, undependable, unreliable and trifling, and yet the Negro contributes millions a year to the support of this press that is educating civilization to believe less and less in his possibilities every day. The white press is no respecter of person. It huddles the best of us and the cleanest of us with the worst of us. When a Negro commits a crime, he is referred to as a "nigger" or a burly black brute; if a female she is referred to as a Negress or wench, and the race does not regard any of these epithets as an insult.

On Thursday night, Dec. 7, one of the best women in our city was run down and killed by a drunken white man fleeing from the police. Our morning contemporary referred to this educated, refined, accomplished school teacher, coming from one of the best families in the city, as a negress—a term of contempt and ridicule.

Now, the family of this unfortunate woman are daily subscribers of the Constitution, in common with thousands of intelligent, thrifty and enterprising Negroes of the city. Neither the family nor the race will regard this ridicule as a racial insult, and will continue to pay the Constitution to publish such slanders against our best people. If a Negro man had run to death a white school teacher, he would have been referred to as a burly brute, and the teacher as Miss or Mrs. So and So, giving a sketch of her family life and telling where she taught, stressing her social, moral and intellectual worth in the community. It would have been right and just that the Constitution should have done so, and it was equally wrong and unjust for them to refer to Mrs. Alberta Badger Robinson in terms of contempt and ridicule. Webster defines negress as a female negro and sometimes it is defined and referred to as a wench.

Now, until the race rises up en masse and refuses to support any business or enterprise that seeks to degrade and humiliate it as a public pastime, we are not going to get anywhere in the estimation of the people who do things. We can force the Constitution and every other business that discriminates against us or mistreats us to treat us right and give us a square deal by withholding our support. If ten thousand Negro subscribers to the Constitution or any other southern daily would rise up in righteous indignation and denounce their anti-Negro policy and withdraw their financial support from such a publication or enterprise, the management would soon come to its senses and give us a decent hearing and respectable treatment.

The best way to reach a white man's heart is through his pocketbook; but so long as he can abuse you and ridicule you and enjoy your support and patronage, he will continue to heap coals of fire upon your head and advertise you to the world as a liability on the community where you live and a handicap in the white man's civilization.

As the white man closes avenues of work in our faces, we must open them by centralizing our support to Negro enterprises. The white man is not going to support our businesses, and our businesses are going to prosper and grow in proportion as we support them ourselves. Our banks need and can handle all the money we have for deposit. Our merchants can supply the race with all the goods they need in every line, provided the race will buy them. Our insurance companies, both fire and life, can handle the entire volume of Negro business, if the Negro will support them. So let us get together along every line and co-operate with one another for the same reason and with the same race loyalty that white people stick together.

THE ASSAULT ON WASHINGTON

Christian Recorder Philadelphia, Pa.

Some weeks ago we wrote about the $100,000 spent by educated Negroes for a football game in Washington. But Professor Kelly Miller, of Howard University, gives us new light on the situation. Says he in substance (we print his article in full elsewhere):

12-28-22

"Thanksgiving Day was a day on which we were supposed to give thanks to God for His goodness to us. Furthermore, it was the day before the final test on the Dyer Anti-Lynching Bill, the bill in which every Negro should be interested, the piece of legislation affecting us directly as no other during the past 30 years. Negroes came flocking to Washington from every section of the country: they came by train loads; they came by trolley, they came in autos, from Chicago, New York, Pittsburgh, Philadelphia, etc. The Negroes of the capital hired every available hall in Washington, so much so that whites had but few public halls for their use. These travelers who came thus to assault the capital of the nation were chiefly college men and women, many of them teachers, doctors, and business men.

But though the fate of the Dyer Bill was in the balances, this great group came—not to urge their Senators to vote for the Dyer Bill: they hired halls not for meetings to arouse the lethargic population to the grave danger in which the Dyer Bill was. They spent $100,000, and more, not for publicity, etc., to save the fast dying Dyer Bill. They came, like their white predecessors in Belgium's capital over a hundred years ago, the night before Waterloo—they came TO DANCE.

Thus the most serious legislative consequences were about to befall the Negro race, while the "cream" of the race engages in frivolity. They came to Washington for a monster demonstration of frivolity—for no serious purpose.

After the football game and the dances, Pat Harrison and Oscar Underwood succeeded in persuading Senator Lodge and his fellow Republicans to abandon the Dyer Bill—for the Negroes were not thinking about it: their chief interest was frivolity.

Now these same frivolous "educated" Negroes wonder why the Dyer Bill was shelved.

WILL OUR RACE TAKE THE HINT?

Houston Informer - Texas

Several complaints have been filed with The Informer because a certain mercantile institution, which has been employing colored help since its birth, has initiated a program of elimination and has replaced all the colored porters with white porters on all save one floor of their establishment. 12-2-22

Undoubtedly the people who bore us this intelligence were desirous of this paper protesting loud and long against this discriminatory policy of this store, which enjoys a nice trade from the colored citizens, several of our leading families having charge accounts with said institution.

But what will such a complaint amount to?

One of their old colored customers stated that he was writing them a letter closing his account and withdrawing his trade, all of which is his prerogative and proves him to be one colored man who can resent an insult hurled both directly and indirectly at his race.

But even such summary closing of accounts and loud and vehement protests, while warranted, will not help the situation one whit, for if we do not trade with this particular store, in our present delemma, we will be compelled to trade with and enrich some other store operated by men of the same race, who will slap us in our faces after they get on "easy street."

It was ever thus and will continue to be "thusly" until the colored men wake up, and, instead of investing all their surplus cash in suburban real estate or depositing it in the banks that even refuse to employ colored porters, these same persons will pool their finances and launch mercantile establishments of our own, where our own people can secure employment and where our women will not always be insulted by some flip and fresh clerk.

The best remedy in the world is construction and not complaining, for all the complaining of the past five decades has brought the race no appreciable results.

The future of our race in this country lies along economic lines, and, unless we build and man mammoth mercantile enterprises and thereby make places for our young people and "keep our money in the family," we are going to be left at the ropes and continue to be the laughing-stock of the spectators.

Think of it! Fully forty-odd thousand colored people in Houston, with its boasted reputation of possessing more colored people of wealth and above ordinary means than any city of its size in America, and hardly a creditable business enterprise in our fair city.

We need a first-class department store here, selling our people everything from a package of pins to a baby grand piano, but especially necessary articles and wearing apparel, such as shoes, dry goods, millinery and other commodities.

Commercial rating and mercantile establishments beget, yea compel respect and recognition and the colored race will never be respected and treated as other races until it enter the fields of commerce, business and finance.

...ssing sentimental reasons and viewing the situation as it ...ists, these white stores have a right to dispense with col... if they so desire and by the same token the colored withdraw their patronage and support from such stor...

But as we are situated at present these stores can get along better without us than we can without them, for if we do not trade with one we must trade with the other or do without, and we are not ready to make such sacrifices.

Reduced to its final analysis, it is simply a case of our group putting up money and opening up such places of business or shutting up our mouths and stopping our lamentations and complaints.

We may as well face the truth and be perfectly frank and candid with ourselves. If matters continue in the future as they are going now, it will not be long before some of the local stores will hang up signs with this inscription, "NEGRO TRADE NOT WANTED."

As a matter of fact, several are saying that very thing every week, for they absolutely and positively refuse to advertise for colored trade through the race publications, which is prima facie evidence that they care very little for or about the colored trade, and that they do not even appreciate the colored trade they are already enjoying.

Colored Houstonians, when will we ever wake up and change our racial status from a liability to an asset?

How much longer will we continue to fatten frogs for snakes?

Are we too blind, stupid, dense or apathetic to read the handwriting on the wall and give the proper interpretation and then profit by the solemn and irrevocable warning it brings to us?

Are we going to be content forever serving in the role as hewers of wood and drawers of water?

Does not discrimination mean anything to us?

What kind of food is this on which we feast that we are so unlike our racial brothers in other communities and states?

The panacea for our present ills and woes is the proper harnessing of our forces and the launching and operating of creditable places of business.

Herein lies our pathway to business success, commercial attainment, financial independence and civic recognition.

Why not get busy right now and change our status? Remember that construction rather than complaining is our best course in the impending economic struggle for freedom, liberty and the enjoyment of many of the rights and privileges now denied our group.

A SHORT SIGHTED VIEW

New York Age

The Atlanta *Independent*, in its issue of November 30, devoted some sixty inches of its valuable space to the reproduction, free of any cost, of an advertisement entitled "The Shame of America," taken from the Atlanta *Constitution* of November 22. The *Independent* assumed that this advertisement was placed in the *Constitution* by the National Association for the Advancement of Colored People and paid for by the Association and the Anti-Lynching Crusaders. 12/16/22

Benjamin Jefferson Davis, the president and editor of the *Independent*, is to be commended for his generosity in making this ample donation of advertising space to the public work of the association, but his editorial comment was not equally magnanimous. He said:

> The Independent regards it a queer policy for the Association to spend its funds for such paid advertisement in white dailies which have done little or nothing for the removal of this evil of lynching from American life, when the Negro papers have championed every cause of colored people and have always willingly and liberally given space for the publication of whatever matter the Association has sent out.
>
> The Independent confesses its inability to see where or how this advertising, which cost several hundred dollars, is going to help the cause to any great extent, and regards it as a mere waste of the money of the Association.
>
> If the white dailies had taken a ... against lynching years ago, lynching would be a mere matter of history now, but these same dailies the Association is giving money to, have done nothing but aired the crimes which precipitated the lynching, and they silently condoned or openly encouraged it.
>
> We repeat that it is a queer policy and a needless expenditure.

We think that Editor Davis takes a shortsighted view of the situation and fails to do justice to the policy inaugurated by the National Association, in the extensive advertising campaign carried on in the daily press, which included newspapers in New York and Chicago, as well as in Atlanta. The special point aimed at through this campaign, as we see it, is to educate the white public as to the enormity of the lynching evil. The Negroes of America have undergone a primary and secondary course of education in this respect. They appreciate the need of anti-lynching legislation without any intensive newspaper propaganda. The Association has therefore done well to direct its efforts in this matter to a broader field.

Of course, it is only natural that some of the editors of the Negro press, who have given their efforts and their space freely and without price to the furtherance of the work and influence of the National Association, should feel a certain amount of chagrin and resentment at being ignored in the distribution of this large advertising appropriation. It might have been good policy on the part of the Association to have appropriated a small portion of the amount expended among colored papers which have worked so faithfully to further the cause. It would have created a better feeling among these editors and would have had its effect on the readers, who always include a certain number of whites who maintain a friendly or critical interest in race matters.

But the main proposition is to educate white sentiment in favor of anti-lynching legislation, and as a step in that direction the policy of advertising in the great dailies on the scale pursued by the National Association is to be commended.

Racial Consciousness — 1922

WHAT SHALL WE CALL OUR SELVES?

Dallas Tex. Express

4/29/22

Basing his argument upon the theory that our own use of the term "Negro" has popularized it as a fit name for the citizens of African descent in the United States, the editor of the New York News in a lengthy article bewails the fact and suggests that instead we refer to ourselves as "Colored," "African" or "Afro-American."

His argument s in part as follows:

"To those educators, solvers of the race problems and professional charity workers who have sought persistently to popularize the use of the term "Negro" in reference to Colored Americans we call the attention of the present example of the inveterate use of that term. During the recent crime wave the daily papers have called attention in particular and glaring headlines to every crime committed or alleged to have been committeed by Colored men. This has given the public the impression that the Colored men. This has given the public the impression that the Colored citizen is disproportionately criminal. Consequently the impression seems to be gaining rapid headway among Caucasians that he is a distinct and dangerous menace to the peace and welfare of the community.

The crimes of murder, rape, arson grand larceny committed by several well known racial groups far exceed in number and character those exceeded by the Colored group. But the word "Negro," a sop and a red rag to the sordid, prejudiced minded whites, an offense to the unselfish, cultured Colored citizen has at once a commercial, convenient use to the white press and it has accordingly been worked overtime. Now what would be the difference if the term "Negro" had not been made popular in large measure by professional Colored men and women? The cultured and powerful of the other race in the press among the general public would still be using the term "colored" as did the gallant Caucasian ladies and gentlemen of a generation ago. The daily press, following their lead, would not be referring specifically to crimes in the headlines and texts as they do today. Not being so convenient and commercial from the standpoints of sensational yellow-journalism and anti-race propoganda they would no more particularize in their headlines than they do what Italians or Hebrews do—murder, rape, arson or grand larceny. It would simply appear that a criminal committed a crime. This would be as it should be. Seeking sincerely as many earnest Colored men and women are to strengthen race consciousness and race pride they are willfully giving the race's enemies a handy weapon with which to foment race prejudice and foster general hostility. The public would now be gaining the impression that a generation of devouring hyenas is growing up in its midst. Further, because of this lessened aversion and the fading lines of race cleavage, Colored men and women, boys and girls seeking employment would be less hated because of their race and the progress of the race in general employment would be hastened. If the public were forced by common usage to speak of members of the race as men, women, citizens, etc., when it sought to particularize it would perforce think and act toward them as humans and citizens and not as being permanently distinct and different and inferior—as the use of the misnomer "Negro" now forces the public to think and act toward them. So long as the white ra is dominant in America—in possession of the wealth and the struments of public opinion and the machinery of government that black man or woman is either shortsighted or insincere who thinks that he can make the hated term "Negro" respectable. We do not need to refer to the unwisdom of the use of the term because of its easy corruption into the corruptions of "Nigger" and "Negress. Neither will any informed person deny that the term "Negro" is historically and ethinographically wrong when applied to the more than twelve millions of Afro-Americans. Our argument now concerns itself only with the infinite harm done the race by the present chronic use of the term."

While we agree with the writer that the term "Negro" is used objectionably by the white press and its constant reccurrence in connection with sordid things has caused us to seek relief from it, we feel that long as the trend of newspaperdom in America is toward sensationalism ,the same thing would result from the popularization of any other term as applied to us.

Nor do we believe that the word "Negro" has been popuarized by its constant use by our own people as much as that its use by others has caused its adoption as a fitting term by us.

It is probably true that when completely analyzed our objection to the term has its real basis in a desire that we be not separated from the general American citizenry any more than are others of its racial classes. The dislike is due to a hatred of segregation as such. And, though it might be found that the term would be more bearable if used in connection with creditable achievement by members of our race, it would, none the less, savor so strongly of a tendency to consider us as a race apart from the general group that we would still object.

We believe that only time and a change of feeling of the sentiment moulding agencies of America can work effectively to change the condition.

We hate the term "Nigger." We dislike Negro. But would our lot in reality be bettered by attempting to change it to another no more satisfactor?

THE USE OF THE WORD "NEGRO"

New York News 4/15/22

To those educators, solvers of the race problems and professional charity workers who have sought persistently to popularize the use of the term "negro" in reference to colored Americans we call the attention of the present example of the inveterate use of that term. During the recent crime wave the daily papers have called attention in particular and glaring headlines to every crime committed or alleged to have been committed by colored men. This has given the public the impression that the colored citizen is disproportionately criminal. Consequently the impression seems to be gaining rapid headway among Caucasians that he is a distinct and dangerous menace to the peace and welfare of the community. The truth of the matter is the colored citizens in New York do not commit in proportion to their numbers the number of serious crimes that many other distinct race elements in New York City commit. The crimes of murder, rape, arson and grand larceny committed by several well known racial groups far exceed in number and character those exceeded by the colored group. But the word "Negro," a sop and a red rag to the sordid, prejudiced minded whites, an offense to the unselfish, cultured colored citizen has at once a commercial, convenient use to the white press and it has accordingly been worked overtime. Now what would be the difference if the term "Negro" had not been made popular in large measure by professional colored men and women? The cultured and powerful of the other race in the press and among the general public would still be using the term "colored" as did the gallant Caucasian ladies and gentlemen of a generation ago. The daily press, following their lead, would not now be referring specifically to crimes in their headlines and texts as they do today. Not being so convenient

JEW PROTEST WINS BIG

Mass. House Votes for State to Seize City Painting Because it Offends Hebrew Race.

Guardian

JEWS RESENT ANY REFECTION ON THEM AND USE MTHOD OF PROTEST.

Boston Mass. 5/25

The Silbert bill, which allows the state to take by eminent domain the painting of "The Synagogue" in the Boston Public Library, passed the House Tuesday and was sent to the Senate. The only opposition came from Representative Hull of Leominster, who said the measure was a subterfuge and should not receive the sanction of the House.

Representative Silbert told of the long controversy over the picture, explaining why it is offensive to Jews and he was supported by Representative Adlow of Roxbury, Finklestein and Lomasney of the West End, Hartshorn of Gardner, Graves of Springfield, Shulman of Boston, Richards of Malden, Hamburger of Mattapan and McCormack of South Boston.

Hull's vote was the only one cast against the bill, and on motion of Adlow the rules were suspended to allow it to take its final reading.

Editor Suggests New Race Name

5/20/22

St Cleveland Call

Associated Negro Press

GRAND RAPIDS, Mich. May 20.—Editor George M. Smith of the Michigan State News is arousing considerable interest by championing a new name for the Race. The editor states that a proper name for us is "Ethi-can," and used the name throughout this journal. He defines Ethican as follows:

"ETHICAN"—An American Citizen of the United States of Ethiopian descent; commonly though incorrectly called "Negro;" being a combination of "Eth," the first syllable in Ethiopia, and "ican," the last syllable in American

and commercial from the standpoints of sensational yellow-journalism and anti-race propaganda they would no more particularize in their headlines than they do what Italians or Hebrews do—murder, rape, arson or grand larceny. It would simply appear that a criminal committed a crime. This would be as it should be. Seeking sincerely as many earnest colored men and women are to strengthen race consciousness and race pride they are wilfully giving their race's enemies a handy weapon with which to foment race prejudice and foster general hostility. The public would now be gaining the impression that a generation of devouring hyenas is growing up in its midst. Further, because of this lessened aversion and the fading lines of race cleavage, colored men and women, boys and girls seeking employment would be less hated because of their race and the progress of the race in general employment would be hastened. If the public were forced by common usage to speak of members of the race as men, women, citizens, etc., when it sought to particularize it would perforce think and act toward them as humans and citizens and not as being permanently distinct and different and inferior—as the use of the misnomer "Negro" now forces the public to think and act toward them. So long as the white race is dominant in America—in possession of the wealth and the instruments of public opinion and the machinery of government that black man or woman is either shortsighted or insincere who thinks that he can make the hated term "Negro" respectable. We do not need to refer to the unwisdom of the use of the term because of its easy corruption into the corruptions of "Nigger" and "Negress. Neither will any informed person deny that the term "Negro" is historically and ethinographically wrong when applied to the more than twelve millions of Afro-Americans. Our argument now concerns itself only with the infinite harm done the race by the present chronic use of the term.

An example of what we mean which will be at once noted by thousands of Harlem colored folks is the use of the term by the popular white bi-weekly circulated in thousands of Harlem homes. We are particularly and personally grateful to this virile organ for the fair and firm attitude it takes on all civic matters relating to Harlem. But so general has become the term "Negro" that it has fallen into the headline use of the term on almost every occasion, especially when colored Harlemites commit or are alleged to have committed crimes. The wife of a well known actor was acquitted last week of a disorderly conduct charge brought against her by a brutal southern subway guard who had struck and kicked her. The bi-weekly headed the article "Negress Acquitted of Charge." The harm done the race in white public sentiment: the offence done the lady is at once apparent. Yet this organ's offence is entirely thoughtless and unvoluntary. The coldly calculated harm done by the enemies of the race by the use of the word is insidious and infinite.

We appeal to the race and all friends of the race to stop using the word "Negro" and instead use "Colored," "African," "Black" or "Afro-American."

THE NEW SLAVERY

We heard a young lady in Lancaster read a splendid paper on the progress of our race, in which she stated that Abraham Lincoln had set free the Negro's hands and the Negro's wife, that he might possess these for labor and for a home for himself. This is true. But have you ever thought of it—the Negro has deliberately enslaved his money. This is the New Slavery. In the old slavery the Negro had no money. He worked for his keep. His hands belonged to his master. Now his hands are free and he works for wages. But what happens? He takes the same wages he has and puts them right back into the hands of the master class, so that while in slavery the master class got the work only—now they get both the work and the wages, for the wages are immediately spent with people who as a rule use the profits for another group and not ours.

Even the more intelligent of us are in the grip of this New Slavery. The Negroes who save their money as a rule have that money where it is no great benefit to them, where they have nothing to say about how it shall be used, or who shall handle it. Take Philadelphia for instance, and what is true of our city is true of nearly every city in the country. It is variously estimated that our progressive colored population have $11,000,000 to $15,000,000 in various banks in this city. But beside getting the interest on this money our people are not getting anything. Only about $750,000 of this is in colored banks. Yet the colored banks hire more colored clerical help than all the others. If your boy or girl should become a competent stenographer or typewriter, you would not EVEN APPLY at the other banks for a job for him. You would ask the colored banker, but you put your money where it can't be used. Money in banks is used to promote business, but not Negro business; that's why we have made but little business progress. Money in banks is used to buy and build homes—but rarely Negro homes. That's why in every city in the United States the Negroes live in the worst homes—with few exceptions of course. In this city of 150,000 Negroes there have not been an average of twenty-five new houses built for colored people in ten years, if ever. We merely move in the houses the whites move out of. Why? Our money is in slavery.

The Negro is the only race or group in this country that pays to be insulted. That willingly goes into economic slavery. People progress by intermingling and intermarriages. The Negro is the only group that puts it with people who would never invite them (the Negroes) to their homes, who would feel insulted if we in a vague way suggested marriage. Every day Jews and Irishmen and others who started poor in a Negro neighborhood, are moving out to "a better neighborhood," and since they got rich on Negroes they often will not even hire a Negro in any capacity whatever. Why? Because of the Negro Slavery.

If the money of the Philadelphia Negro were not in slavery, but could be handled by our own people, instead of two small banks, we could have fifteen million-dollar banks, with as many presidents, vice-presidents, cashiers, etc. Instead of about 75 stenographers and bookkeepers we should have 1000; instead of 9 or 10 lawyers we should have 50 or 60. Instead of greasy eating shops and unsanitary barbershops being the preponderating businesses among us, we could support over a thousand first class businesses. Instead of being the football of cheap political bosses we would have a dignified position in the political and civic life of our community. Instead of being dependent upon the prejudiced associated press service we would have our own daily papers. Instead of being looked upon as a "child race," "wards" and objects of charity, we would be considered as men and women. Instead of begging for and being fooled by a so-called Civil Rights Bill which will not protect us because we cannot protect ourselves, we would be in a position to bring about that competition and to give that cooperation by which alone civil rights are assured. Does not the world look upon us as slaves and beggars? Why? We have our money in slavery and can't use it.

What is true of Philadelphia, is true generally. Who will emancipate us? Abraham Lincoln is dead. Who is equal to the task?

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Racial Consciousness.—1922

A COMPARATIVE STUDY OF THE NEGRO AND THE JEW.

Why One Often Succeeds and the Other Often Fails.

Kansas City Star Mo 2/14/22

A few nights ago we were waiting on a corner for the 11:30 o'clock night car. The various Jewish establishments in the neighborhood were closing. The particular one to which we refer had just been locked up and the proprietor was going into the rear room where he lived, when two Colored women came up, knocked at the door and turned away saying: "It's too bad, the Jew has just closed." They had gone about 100 yards, when out came the Jewish woman, bareheaded, and with no coat on, calling: "Come back!" They did not hear, so the Jewish woman ran and overtook them, pursuaded them to come back and buy.

This is a very trivial incident, but it meant much to us. The Jews live among Colored people and thrive among them. They often get their first start from Colored people. Even in a Colored neighborhood the Jews can outsell the average Colored merchant who has a store alongside one of them. If a Jew can do better than we do among our own people, we would do well to study the Jew and his methods. We can learn from the Jew.

First, the Jew masters his subject while the Colored man is content with superficialities. Perhaps the largest proportion of students in the night schools of this city are Jews. They want to know everything there is to be known in any given subject. They often work hard all day and study half the night, while the Colored man frolics.

Second, the Jews have a business politeness that is almost unsurpassable. There is hardly any way to anger a Jewish merchant so long as you are buying from him, and he will go to any length to satisfy you. Often he caters to Colored people better than Colored people have learned to cater to themselves.

In the next place, the Jew is an indefatigable canvasser. He has learned how to "go after what he wants. He goes from house to house to seek customers. Of the 42 canvassers who came to my house during one month, fully one-third were Jews, and there was not a single Colored man among them.

A Colored merchant too often wants the appearances of success, more than actual success. He will not sacrifice as the Jew will, but will throw away in idle show what the Jew saves. The average Colored man will tell you frankly, that he would not live like a Jew, he would not save like a Jew. Notwithstanding that the Jew may spend ten years of sacrifice and thirty years of comfort, while the Colored man has ten years of comfort in his young, strong life, and twenty years of sacrifice in his old age, and dies ten years earlier than the Jew.

The Colored man too often wants business to come to him solely because of his race; the Jew goes after his trade. The average Colored man keeps his place open like a millionaire, from 9 o'clock until 6; the Jew opens at 5 o'clock in the morning, or 4 if necessary, and runs until midnight.

The average Colored man throws up the job he has been working at for years, and his wife, who has never had any training in business, takes what little money that comes into the business to buy fine clothes to show off; while the average Jew holds on to his job, the wife runs the business in the day time, the children after school, and himself at night, until they get ahead. Then with a few thousand dollars saved up, and a lot of successful experience, the Jew quits his salary job to devote himself to the family business.

The average Negro has his store or business down town and lives in a "good" neighborhood, paying rent on both places, while the average Jew lives back of his place or over it, thus can give more time to it.

The average Negro gets offended when you criticize him; the average Jew smiles and takes criticism as a hint to get business.

The average Colored man complains that he does not have capital enough to run his business; the average Jew starts his business on the money the Negro throws away.

The average Negro parent never instructs his son or daughter in business, and they grow up and get married without knowing anything about the business world; the average Jew is instructed in business as soon as he can talk, and hence at 14 years of age knows more about business than the average Negro at 40.

The average Negro will spend from $10 to $25 in candy and gew gaws in his children's Christmas presents; but the average Jew will put $20 of the $25 in the bank for his son. The average Negro does not study his business nor cater to his crowd; the average Jew is a master in the details of his business and the psychology of his customers.

Of course there are great many exceptions and we are glad to note them. We are only talking about averages. But our people are learning with each year. The future is hopeful, notwithstanding grave faults. Each year our people are learning to cater to their own. Each year they see the necessity of doing so more and more, and we expect 1922 to put us forward much further than we were in 1921.

QUEER NOTIONS

HEYWOOD BROUN, who writes so brilliantly for the New Yorkas World and Vanity Fair, is ser ts that Carl Sandburg makes a good suggestion when he urges brother to adopt that despised n

A. L. Jackson

for his own which begins with a capital "N." We don't believe Sandburg, who wrote a survey of the life and activities of brother here for the Chicago Daily News, would venture to make that suggestion to one of us in person. Broun says that we ought to adopt and dignify this crude appellation just as the New Englander has made the name "Yankee" a proud one. He further cites the adoption of "Reb" by the Confederate veteran to strengthen his illustration. Broun ought to know that there is about as much chance of our making a pet of this word when used by white men as there is of the Italian adopting that short and ugly name of "Wop" or of the Irishman accepting with a smile that equally insulting name "Mick." All of these names are and deserve to be fighting names, as Broun may learn if he tries it out on the right brother. We wonder if he will urge the Germans to learn to use and love "Hun."

He is correct when he says that, "After all, it has been the function of the Negro in America to furnish a back for other men to stand upon. His labors have contributed vastly to our wealth—" That's it exactly. We know this too well, and we are going to see to it that we relieve these white folks of that back support just as fast as we can and do a little climbing ourselves. N—— may be a "vital, adeep-rooted" figure of speech, but we have sweated under it too long to appreciate it. Any man who fails to resent the appellation of this ugly, vicious word in real fighting fashion needs a little discipline. Although Mr. Broun comes from our alma mater, we hope he won't try the experiment in our presence. We guarantee some fireworks which will make him think of that rare thing—a Yale celebration.

HEYWOOD BROUN SAYS HE WAS DISCUSSING "NEGRO" AND "NIGGER" FROM LITERARY STANDPOINT

Negro World

The Editor,
"The World,"
City. New York 2/25/22

Sir:—Heywood Broun, voicing the opinion of Carl Sandburg in your issue of January 27, in the column, "It Seems to Me," is amusing, if not tragic in regard to Negro and "Nigger" Negroes everywhere have no desire to raise "Nigger" to anything else than what it is—a word used in contempt against a group of people who have done nothing to warrant the disgusting advantages taken of them by the more fortunate placed in the human race.

We understand psychology and we are sure that there will be no change in the attitude of those who are opposed to Negroes to lessen the sting of vindictiveness in their voices, even though we were stupid enough not to see the attempt to popularize ourselves at such a disadvantage.

Messrs. Heywood Broun, Carl Sandburg, etc., will have a mighty hard task in blinding Negroes by any suggestion to take a course of action in overcoming any injustice. We do not trust you; further, we have got to the place that we can think for ourselves and confident that the time is not distant when it will be a thing of the past to heap abuse and calumny on any people.

We are aware of our contribution to the making of America and the other countries as well. You have given a compound that is easy to analyze, though mixing it with a salve and sugar-coating to soothe our suspicions by far-fetched comparisons and an admixture of our most admirable traits. Your future efforts to discredit Negroes by the manipulation of words and innuendo will not meet with greater success. The game is up and it were better to come clean.

I voice the sentiments of millions of Negroes here and abroad who are paying individual attention to "Nigger" and are working with concerted action to alleviate the conditions which made that possible.

African is undoubtedly the proper name; however, we also play the game of ethnologists who have seen fit to bluff their way to a hearing. We have raised Negro to dignity and have no time to waste with "Nigger" at present. Our compassion and spirit of forgiveness stop at certain things which will have their day in court at the discomfort of the jokers.

"It Seems to Us" that the Dyer Anti-Lynching bill should take a more credible place in the "World's opinion than is the case at present; then Heywood Broun, Carl Sandburg, etc., can try stage tricks that may entertain but never convince. Emphatically, No, as we think otherwise.

As an evidence of good faith, I expect that this letter will be given a place in the column "It Seems to Me." No amount of cajolery, chicanery and juggling will excuse men who know better from foisting on public opinion a view that they desire to see accepted. In any case, Negroes are not very much concerned; we spare the time from our gripping enterprise to call your hand.

Yours very truly,
HUBERT J. COX,
148 W. 136th Street,
New York City.

Mr. Hubert J. Cox,
148 West 136th Street,
New York City.
My dear Mr. Cox:

I was simply discussing the two words from a literary standpoint.

Of course, I have no desire, nor did I even attempt, to suggest any choice to the Negro race.

The conditions under which the Negro works and lives in this country are questions entirely apart from the subject I was discussing.

Thank you very much for your letter. I hope that you will gather from the above explanation that there was no underlying motive to discredit or insult the race.

Very truly yours,

HEYWOOD BROUN.

Other Papers Say

Chicago Defender

NEGRO OR WHAT?

[Heywood Broun in New York World]

Carl Sandburg, I see, has himself about something yesterday which we had been turning over in our mind. He thinks that one of the necessary steps in the progress of the American Negro is for him to accept the word "nigger" and make it his own. To be sure, the word had its origin in contempt, but acceptance itself would serve to rob "nigger" of all sting. Some such process has gone on in connection with "Yankee," and no Confederate soldier minded being called a "Reb" after he himself had begun to use it.

From the standpoint of language there is much to be said for "nigger." "Colored man" is hopelessly ornate, and "Negro" is tainted with ethnology. More than that, it is a literary word. "Nigger" is a live word. There is a ring to it like that of a true coin upon a pavement. Nor are all the connotations of the word shameful to the Negro Race. Something of the terrific contribution of physical energy which the Negro has made toit; that is why it should be discarded. Since Afro-America is inherent in the word "nigger." To our mind it brings up a vision of a man wrestling with great burdens and conquering them. Blood and sweat and tears have all combined to make "nigger" stark and simple. Among namby-pamby words it looms like a great rock. It is basic but not base.

And, after all, it has been the function of the Negro in America to furnish a back for other men to stand upon. His labors have contributed vastly to our wealth. Few men of his Race have won great distinction in the arts, and yet it is from him that almost everything worth while in American literature and American music has been derived. Others have had the privilege of turning the somersaults, but their start has been from the stalwart shoulders of the man with both feet upon the earth. This vital, deep-rooted figure can say "I'm a nigger" and make the word as true and as rich as the soil from which it springs.

"BRING THE NIGGER UP," CALLS JUDGE M'MAHON

BROOKLYN STAND'D UNION

FEBRUARY 21, 1922

Judge J. Grattan MacMahon in the County Court to-day heard the case of Alfred Reynolds, colored, charged with grand larceny. Colored citizens in the courtroom expressed indigation when Judge MacMahon, called, "Bring the nigger up," and then, asking for the colored witnesses, said "bring the other niggers up here."

Reynolds was charged with having robbed several card players at the Eleventh A. D. Republican Club, colored, at 537 Classon avenue, some months ago. Among those playing cards in the club at the time was Henry G. Jeter, banker and exalted ruler of Brooklyn Lodge, 32, Colored Elks, and who was one of the witnesses called to-day.

The trial was adiourned.

RACIAL DESIGNATIONS

IT IS AN UNFORTUNATE and an unfair custom among a number of American publications, especially the dailies, to single out those of our group by racial designation, particularly when alluding to infractions of the law alleged to have been committed by any of them. The effect of this is to create prejudice and cast odium on those thus designated, not merely as individuals, but as types of a group or a race. If an offense is committed by a Frenchman, German or Irishman his racial identity is not revealed. Why not make this rule uniform?

SOME PEOPLE labor under the impression that we are ashamed of our Race and object to the designations above alluded to because we are anxious to get away from ourselves, but this is not true. Whether the racial classification of "Negro," "Afro-American" or "Colored American" be an accurate racial designation whenever and wherever it is necessary to make a designation, the same is offensive when used in any other sense than that which would be necessary and applicable in the case of any other race or group.

IN SUCH A GENERAL CLASSIFICATION we would have no objection when it is accurate. Even if the word Negro could in all cases be appropriately used as a racial designation, it is an undeniable fact that as used and applied to the average American white man it is a term of opprobium. This usage is so firmly fixed that it is useless to attempt to change

Afro-American means a native of Africa, that designation is due for the discard, as it only applies to a mere handful of people in this country.

WE ARE AMERICAN CITIZENS, slightly darker in hue—some of us—than the great majority, though Americans nevertheless. In the United States all who are not white or Caucasians can be more accurately referred to or described as Colored, because this would include all shades and complexions other than white; in the opinion of some this would include Jews, Italians, Spaniards, Indians, Chinese, Japanese, etc.

WE WISH TO PLACE special emphasis on the fact that we are not ashamed of our complexion or racial identity. Judging from ocular demonstrations, as revealed by the different shades of complexion, especially at the South, where strenuous efforts are alleged to be constantly made to maintain the purity of the Anglo-Saxon race, the white man there does not seem to be so much imbued with racial antipathy as he would have the public believe—so the shame of our varied complexions rests with the American white man—not with us.

HEYWOOD BROUN, writing in the New York World, quotes Carl Sandburg, the great poet and writer, as saying, "One of the necessary steps in the progress of the American Negro is for him to accept the word 'Nigger' and make it his own." The argument is that even though the word had its origin in contempt, its acceptance would rob it of sting much the same as the North and South have accepted "Yankee" and "Reb," respectively. "Colored man" is held to be hopelessly ornate, while "Negro" is tainted with ethnology, leaving "Nigger" as the one real live word that will bring to the mind visions of men wrestling with great burdens and conquering them. "Blood and sweat and tears have all combined to make 'Nigger' stark and simple. Among namby-pamby words it looms like a great rock. It is basic but not base," says Mr. Broun.

NATURALLY we rebel at the thought of thus being designated, and yet we know that sooner or later we must settle this question if we are to receive recognition as a group and secure the place in the sun that we soon will be justly entitled to. 'Tis said a rose by any other name is just as sweet. It is within our power to make the world honor and respect us, it matters not by what name we are designated. Fifteen million people working in unison, proud and jealous of their marvelous achievements, not ashamed of their color or previous condition, could force respect for a term or designation that was once opprobrious and maliciously applied.

CINCINNATI O BILLBOARD

MARCH 18, 1922

NEGRO EXPOSITION IN 1923

Jacksonville, Fla., March 9.—Announcement was made here this week that tentative plans have been drafted for a Negro National Educational and Industrial Exposition in 1923 (July or August) at Jacksonville. The grounds for holding same and a draft of necessary buildings have already been procured. This enterprise is said to be the result of consultations which have been carried on between a large number of public-spirited persons of the United States and several small foreign countries throughout the past two years.

The promoters state that, besides the realization of the importance of giving the world an opportunity to become acquainted with the real achievements and progress of the Negro, it is recognized that the assembling of these achievements will greatly stimulate the higher and better qualities of the race and tend to solidify energies and aspirations.

Works of merit in literature, art, science, invention, industry, agriculture, etc., are to be played in this exposition. Musical attractions of the highest order are being reserved. Competitive vocal and instrumental contests open to the world and many other unique features never before announced are expected to appear on the program.

BAR SCHOOL BOOKS

3/25/22

BOSTON TAKES OUT THOSE SLURRING COLORED RACE.

Boston Mass. Guardian

Superintendent of Schools Jeremiah E. Burke last evening presented an order to the school committee, excluding from the Boston public schools a Kipling Reader for upper grades and another text-book entitled "Community Civics," written by R. O. Hughes of the Pittsburgh high school, against the use of which books Colored people of Boston have entered a vigorous protest.

The order, following the usual procedure, was laid over until the next meeting, when there is little doubt that it will be passed and he books in question dropped from the list in Boston schools.

They object specifically, in the case of the first named book, to some of Mr. Kipling's picturesque allusions to race conditions in the oriental world. It is understood that offence was given by a passage in which Kipling speaks of a white official horse being held by one of the governed races, to which the author adds "which is a good job for a nigger"—or words of the same general import.

Exceptions are understood to have been taken to a passage in which the writer said substantially in dealing with race problems in the American south: "It was the conviction of the people of the South that there should be no equality between the races." In this case it is the view of the remonstrants that conditions in he Souh and in Boson are entirely different, and that the statement of the southern viewpoint in a Boston public school-book is entirely gratuitous.

PROVIDENCE R I JOURNAL

APRIL 28, 1922

OWNING OURSELVES

The other day at Tuskegee, a negro woman, addressing an audience of twenty-five hundred persons, of whom two thousand were colored, startled her hearers by declaring: "Slavery was a success." In the current issue of the Outlook, Mr. Ernest H. Abbott describes the scene and gives her explanation of this surprising statement. She said:

"Understand me, I hate slavery. It was the wickedest institution known to man. But anything for which men are willing to die is successful, and white men of the South were willing to die to preserve slavery. . . . Now slavery has gone forever and white men own negroes no longer. But negroes are owned still. Every negro in this house owns a negro. Every one of you owns what the South was willing to die for."

From this colored woman down in Alabama every one of us may get a valuable hint. Every man owns himself, which means that he ought to secure a maximum of service from himself. It need not always be in terms of manual labor, though it may often be that. But liberty, which all of us —white and black—are entitled to enjoy, puts upon us an obligation as rigorous as slavery ever imposed upon the Southern chattel. The freest man is the one who imposes restrictions upon himself, holds himself in wholesome self-restraint, submits himself to self-made laws. "Negroes are owned still," said Nannie Burroughs at Tuskegee. And white men are owned still. They have an inescapable duty to what is highest and best in their own consciousness and aspiration.

Racial Consciousness—1922.

New York Age 2/4/22

A RACE NAME.

It was a good many years after the Civil War before the American people of African descent were able to settle with any degree of unanimity upon a term which would designate them as a group. The term which has finally become almost universally accepted and acceptable is "American Negro" or simply "Negro." Notwithstanding, there are still a great many people who belong to the group so designated who either object to this term or accept it with little grace.

An attempt was made some years ago to introduce the term "Afro-American." This term, although logically and philologically sound, was found to be rather clumsy. It also had against it the tide which had set in in the United States against hyphenated race names. The term failed to achieve any large degree of general currency. Sir Harry Johnston coined the term, "Aframerican," to designate Americans of African descent. It is a term which he has used in a number of his books. It has the advantage of being less clumsy than "Afro-American" but does not seem to have any prospects of gaining general use on this side of the water.

There is an effort being made to introduce the term, "Libranian." No hope for the adoption of this term is apparent.

Now comes along a startling suggestion from Carl Sandburg, the Chicago poet, a man who is decidedly friendly and sympathetic. His suggestion is that we boldly adopt the term, "nigger." Mr. Sandburg acknowledges that the word had its origin in contempt, but he feels that its acceptance would rid it of all its sting. He cites the acceptance of the word, "Yankee," first by the people of New England and finally by all Americans. Mr. Haywood Broun, the author and literary critic, takes up Mr. Sandburg's suggestion and says the term, "'colored man' is hopelessly ornate and 'Negro' is tainted with ethnology.

"More than that," Mr. Braun continues, "it is a literary word. 'Nigger' is a live word. There is a thing to it like that of a true coin upon a pavement. Nor are all the connotations of the word shameful to the Negro race. Something of the terrific contribution of physical energy which the Negro has made to America in inherent in the word, 'nigger.' To our mind it brings up a vision of a man wrestling with great burdens and conquering them. Blood and sweat and tears have all combined to make 'nigger' stark and simple. Among namby-pamby words it looms like a great rock. It is basic but not base."

Both Mr. Sandburg and Mr. Broun may have the best of intentions but they are dealing with a matter which, as white men, they cannot fully understand. This is a question which belongs to the arcana of the race. There is not the remotest chance that the colored people of the United States will ever accept the term "nigger," as a group distinction.

But we are commenting upon this suggestion only for one reason and that is the paradoxical sentiment which colored people themselves have toward this term. As we all know, it is a term which is quite commonly used among colored people themselves. It is often used almost as a term of endearment. But on the other hand, there is hardly a Negro in the United States so humble or so ignorant that he does not bitterly resent its use by any white person. Very often white people have justified their use of the term by citing the fact that colored people themselves make use of it. This seems to be reason enough for colored people to eschew the use of the word among themselves.

Perhaps this matter of a race term will never be absolutely settled, and perhaps it is just as well that it should not be. The term, "colored people," is still used, even in connection with the term, "Negro." It can be noticed that white people in speaking of the race, when they wish to be particularly gracious, seem to prefer the term, "colored people," to the word, "Negro." However, the word, "Negro," bids fair to become the most universally accepted of race name terms. It has the ascendancy now.

There are several reasons for that ascendancy. In the first place, colored writers found themselves handicapped by having to write about a distinct group without having a specific and concrete term to designate that group. It was decidedly awkward to repeatedly refer to this group by an adjectival phrase such as "colored people" is, so they settled upon the term, "Negro," first, as a practical necessity in the work of writing and, secondly, for the purpose of ennobling the word. It must be admitted that they have in a lrage degree carried out that purpose. The word, "Negro," in the United States today means an entirely different thing from what it meant thirty years ago.

There is another reason for the ascendancy of the term, "Negro," which perhaps not many persons have realized, and it is the convenience of the word in newspaper headlines. It is composed of only five letters and never makes more than a single line across a newspaper column in any ordinary sized type, where as, on the other hand, "colored" or "colored man" offers mechanical difficulties. And so it happens that the newspaper headlines heralding "Negro this" and "Negro that" have done a great deal to fix the term as a race distinction.

There are still colored people in the United States who have objections, more or less pronounced, to the word, "Negro," but these objections seem to be lessening with time. After all, the word is a noble, mouth-filling word. Compare it with such race names as Roman and German, and you will see that the word, "Negro," is as noble in sound. There is no reason why it should not be made as noble in meaning.

Thomasville Ga Press

FEBRUARY 25, 1922

"NEGRO" AND "NIGGER'

A discussion in the New York World once more brings forward the fact that "nigger" is not a corruption of "negro" but an older term still very widely employed to mean no more than the terms, "red man" and "yellow man," as applied to the Indian and Chinese. In the English-speaking world—outside of the United States—"nigger" is in common use with reference to all the darker races of the British empire. Even blacked white men performing as negro minstrels are called "white niggers."

The character giving the title to Conrad's novel, "The Nigger of the Narcissus," was a West Indian Negro. Conrad would have departed from general usage and seemed unnatural or affected if he had written "The Negro of the Narcissus." In the United States "colored person" and "colored people," though meant to be kindly and considerate, are pointless lessons in themselves bacause the ruddy whites are really more colored than the blacks.

A Negro—employing the Spanish word for "black"—admits in a letter to the World that "nigger" is the older and originally a non approbrious term, but persists in employing "colored people." He gives his age as but 19 year, and surprisingly states; "I have read more than fifty volumes on the history of my race during the past twelve months," which wolud be one a week.

He does not back up his boast by mentioning any of the more than fifty volumes, but possibly one of them may have been the brief defieition in the Century Dictionary, which reads: Nigger . . a blackman, a Negro. Not, as generally supposed, a corruption of Negro, but regularly developed from the earlier form. Niger,

which is derived through the French from the Spanish Negro, from which the English Negro is derived directly. Nigger is more English in form than Negro and was formerly and to some extent still is used without appobrious intent."
—Valdosta Times.

Ald. Jackson Calls Halt To Race Slurs In Movie Houses

Chicago Whip 5/6/22

As a result of an amendment to Chicago's moving picture ordinance introduced by Alderman R. R. Jackson and passed by the city council, no permits in the future will be issued for the exhibition of pictures which tend to hold up to scorn certain races.

Under the new amendment a ban has been put on pictures which use the title "kike," "dago," "nigger," "turk," "mick," etc.

The complete text of the amendment introduced by Alderman Jackson is as follows:

Section 1627. Immoral pictures—permit not to be granted. If a picture or series of pictures for the showing or exhibition of which an application for the permit is made, is immoral or obscene, or holds up to scorn or ridicule any nation or the people thereof, or portrays any riotous, disorderly or other unlawful scene, or has a tendency to disturb the public peace, or contain terms, titles, phrases such as "kike," "dago," "nigger," "wench," "turk," "coon," "shine," "mick," "darkey," etc., which reflect opprobrium or ridicule on a race, nation, religious sect, denomination or constituted authority of the law, it shall be the duty of the General Superintendent of Police to refuse such permit, otherwise it shall be his duty to grant such permit.

NEGRO JOURNALS A NECESSITY.

(Special to Atlanta Independent.)
Detroit, Mich., April 20, 1922.
Hon. B. J. Davis,
Atlanta, Ga.
Mr. Editor:

Atlanta Independent 4/27/22

Please allow me to commend your able editorial which appeared in the Independent of April 6th, entitled "The Macon Telegraph and the Negro," which was timely and out-spoken on a phase of the race problem which has been overlooked or passed unnoticed by race journalists and writers. It is true that white dailies that publish the K. K. E. (Kolored Kolumn Editions) and financially supported by the Negroes, simply sustains the master stroke of jimcrowism, which Negro journals are everlasting battling against.

It is well to note that the Macon Telegraph is not the only southern daily that publishes a Kolored Kolumn Edition. There is the Daily Florida Times-Union and Daily Florida Metropolis, of Jacksonville, Florida. Both of these dailies have a special colored edition, one issued in the morning and the other in the afternoon, each

Great improvements have been made in the publication of Negro journals. "The Associated Negro Press," the special correspondents, the splendid editorials, the woman and society department, sport news, theater and stage news, the lodge, church, business and industrial doings of the race and educational information. I am sure a Negro ought to get inspiration from reading of his own race progress on the front page of a Negro journal. Illustrations of race men and women, buildings and a cartoon which tells in pictures the way the winds blow toward the progress or opposition of the race.

Mr. Editor, I highly indorse your strong editorial on the jimcrow column.

Inasmuch as independent religious denominations demand hymn books and Sunday school literature edited and published by Negroes, why do so many of our race preachers support these jimcrow columns in white dailies? They seldom tip a Negro editor, it matters not what they write about them.

If we oppose one kind of jimcrowism and support another kind of jimcrow we are using the painless first aid and a dangerous one, the printed pages.

Hit 'em again, Mr. Editor.

Yours,
C. F. SAMS,
2018 Jos. Camp avenue.

Herald

NASHVILLE EVE. TENNESSEAN
MARCH 11, 1922

LEFT HER PROPERTY TO WHITE PEOPLE.

Her pastor pronounced as fine a eulogy over her remains as we ever heard. She must have been an exceptional Christian if what we heard were true statements, and we think they were. Then, too, Madam Frank extolled her "refinement and culture" to the highest. White people seemed unusually interested as to details of the funeral and burial. We thought their devotion had its spring in affection, for the deceased had nursed in their families for forty years.

We were somewhat shocked when the will announced all property, after the death of a surviving sister, was to pass to white people. With our own we may do as we please. Having earned a portion of this world's good by industry and possess it by economical living, it is our own to bequeathe, to leave unbequeathed, to waste or to hoard. We are thinking, however, that white people who receive labor from us for the wages they pay us have no claim upon our bounty. Cases like the one at bar excite comment. Colored people almost unanimously condemn the bequeathment, white people almost unanimously do not expect it. It is allowable to think that where white people are devisees testator were influenced.

"$25,000 willed to the priest," read the paper information. Rev. Hemphill, a white minister was given $15,000 by a member's will. Recently the editor was remembered by a Baptist lady he had befriended. Daily bequests are published that excite comment, a number being approved and others condemned. But more than either censure comes where colored people pass their own needy race, individuals, churches, schools, orphanages, homes of the aged, hospitals, etc., giving their money and property to white people.

In the case mentioned, the white man who received the bulk of the deceased property has a record of race hate that led 27,000 colored men and women to vote against his election to office with a vengeance. We have never known an election in which colored people were so solidly united. Speaking of the bequeather of the property that is to be his, the defeated gentleman uses the insulting words "black mamma" repeatedly, and well says she was his one colored friend.

We do not see the wisdom, or the goodness, some of our people see in making wills in favor of white people who have no need of such bequeaths.

PHILA PA PUBLIC LEDGER
APRIL 8, 1922

SPLENDID BEGINNING IN NEGLECTED FIELD IS WOODSON'S HISTORY OF NEGRO CHURCH GIVING HIGH IDEALS OF CHRISTIAN SERVICE

Reviewed by the REV. WILLIAM LLOYD IMES, B. D.
Lombard Street Central Presbyterian Church

"The History of the Negro Church." By Carter G. Woodson, Ph. D. Washington: The Associated Publishers.

The publication of this volume fills a long-felt need in the literature of American church history. Not since

REV. W. LLOYD IMES, B. D.

the appearance of the brief compendium of information in "The Atlanta University Studies," entitled "The Negro Church," about 1905, have we had a serious and painstaking record, based upon sources of reliability, of the religious life of the American Negro in the church as an organization.

Dr. Woodson, who is editor of the Journal of Negro History, a quarterly publication of scholarly merit, and whose volumes "The Education of the Negro Prior to 1861" and "A Century of Negro Migration" have been well received by scholars in the fields of historical and social research, has now again put us under great obligation for an attractive and most readable book in a pioneer field.

No race can impress its life and worth upon the world that does not respect its history and endeavor to make real history by pushing forward its men and women of genius. In no department of human activity has this been more evident than in the religious sphere. It is refreshing, to say the least, that a competent historian of the earnest and aggressive type of Dr. Woodson has taken the church seriously enough to examine into its beginnings, growth and ever-increasing organization for service in a modern world.

The humble beginnings of the Negro church, with the tremendous handicap of slavery into which most of its early members were born are fairly well known in general outline to the average serious reader; yet this book not only states the general situation, but also points the way to the study of many valuable details. The difficult study of the early eighteenth century is well known to scholars in the general American church history field, and the records are scanty enough in the case of the whites themselves; how much more difficult it is to follow the historical trend in the Negro church may be well imagined.

There is hardly any stronger proof of the innate character and fitness of the Negro than this silent testimony of the rise from insignificance to power and organization in the realm of religious things. From that rare class of white missionaries who dared brave opposition in order to teach the blacks both letters and Christian religion, the latter gained a start which never has lost ground, and which has brought them onward to the present progressive and hopeful organized religious life. Happy indeed is the outlook for what Dr. Woodson calls "The Negro Church Socialized." (Chapter XIII.)

If sociologists like Charles A. Ellwood, of the University of Missouri, would dare to get the real facts of the Negro from competent historians like Carter G. Woodson, Benjamin G. Brawley and such scholars, we should not tolerate a textbook in the Philadelphia high schools like Ellwood's "Sociology and Social Problems," in which a long chapter (Chapter XI) is devoted to "The Negro Problem," and is more than 50 per cent thinly veiled hatred, of the Negro, only serving to give our Philadelphia youth utterly false and vicious views of a rising and worthy people, who love America far more, and serve it far better, than millions of European immigrants, many of whom would disrupt American institutions with anarchy and crime.

Dr. Woodson's book is a splendid beginning in a neglected field, and it is to be earnestly hoped that speedily further light will be shed on many parts of Negro history yet unilluminated. It is only by such honest and careful investigation that our sum total of historical knowledge is increased.

Racial Consciousness—1922.

MARCUS GARVEY SPEAKS HERE.

Richmond Planet
7-8-22

The Hon. Marcus Garvey, although slightly indisposed spoke in this city Friday night, June 30th to a large audience at the True Reformers Hall. He explained his surprising plan for the amelioration and betterment of that class of our American population, commonly known and designated as Negroes. His appeal, while specifically to the population here really applied to the dark races throughout the world. What is Mr. Garvey's hope? What is Mr. Garvey's dream? How does he expect to bring about a condition, which would revolutionize the world as it now exists? How can a scheme like this launched in America be effective throughout the civilized and the uncivilized world?

These are the questions, which demand an answer. Such a learned authority as that of Dr. W. E. B. DuBois asserts that Hon. Marcus Garvey's plans are feasible, but the methods and plans employed by him are not possible. In contemplating this movement, one with an ordinary comprehension of the difficulties in the way of realizing the hopes of the black people of the world is staggered, so to speak. Marcus Garvey has started his scheme with an expensive world-wide propaganda, which has for its purpose the unification of all the dark races in every land.

He has set up a "spiritual" kingdom in Africa already, an invisible government with its official head, officers, residing many thousand miles away from its citizens, who reside in Africa and who may or may not hold allegiance to the flag. The Hon. Marcus Garvey is the provisional president. He levies taxes, but it is in the shape of dues paid by his many members and these dues or fees are gotten to pay the expenses of this African Government, which has no capital, no Executive Mansion, no legislative halls other than Liberty Hall in New York, where the representatives hold sessions for one month to devise a method and means to govern, this invisible Republic. President Garvey disclosed his purposes and skillfully laid the ground-work for making the American Negroes more disatisfied with present day conditions.

That he touched a responsive chord, no one present, who heard him will deny. What is his plan? It is to set up a black Empire or Republic in Africa. He would have this government or Republic recognized by the nations of the world. It would have its legislative branches, its judicial departments and under these departments would be an army and a navy sufficiently strong to cope with the most favored nations of the world. How can this movement be brought about from the outside? How can Africa be redeemed other than by the Americans in Africa, who are to be redeemed?

We take it then that the real purpose of the Hon. Marcus Garvey, who by the way is one of the shrewdest and ablest men, we have ever met, is to foster a revolution in every land. He boldly declares that the Negroes of the world must be protected, but that they must have guns, battle-ships and fighting airships to bring about this protection and these weapons of war and destruction must be in the possession of a Central Government in Africa, who will be able to protect its citizens in every land. It is but fair to say that Mr. Garvey does not expect to live long enough to see the full realization of his hopes.

Historians will write of his movement a thousand years after he is dead. His aim is to bring about in the whirligig of time, the supremacy of the black race again as it was once before, for the Ethiopian was supreme in the world's affairs as history records. Some people expect profit and a return of money in the scheme, which Hon. Marcus Garvey proposes. In this, they deceive themselves. Where race pride is predominant and the hope for the future dominant a sacrifice for the cause is recognized. We cannot see that Hon. Marcus Garvey and his adherents are waging a money making campaign for themselves alone.

We cannot understand that they are duping the colored people, who have joined the movement. People, who invest in the enterprise, who aid the propaganda should understand that they are fostering a movement closely akin to the support of denominations and churches. The benefits are to the race in the future and not to the individual in the present. There can be no hope of financial reward to the one who puts his money in the coffers of the concern. It should be a case of "'God loves a cheerful giver" and the satisfaction of seeing the good work go on should be the only expectation of those, who lend a financial help to this remarkable Negro movement.

We are of the opinion then that condemnation of Marcus Garvey and his movement should cease. He is promoting a revolution. He cannot bring it about himself, but he is sowing the seed of a propaganda, which will arouse the millions of black people in Africa, backed by the millions of black peoples in other lands to bring it about. The Negroes, who have lost their identity as Negroes, so to speak and who claim allegiance alone to the country and to the government where they reside, should let Garvey alone and cease abusing him. When the revolution comes, it may be that they will be called upon to choose allegiance to the white man's government or a support of the black man's government. We are satisfied of one thing, these conditions will not be brought about during our life-time or during the lifetime of any of us now living.

God holds the destiny of nations in His hands. The rise and fall or nations, if studied and read carefully will show that the white race is at the zenith of its glory. The sun of its greatest prosperity is about to set. The necessity of calling into Europe, the armed black masses of America, Africa, India and the isles of the sea caused these peoples to see a new day and to realize the full measure of their power. Marcus Garvey is inflaming them to action. They may not act during his day and time, but they are telling the story to their children, who have not been inculcated with the fear of the power of the white man, and who care less for the punishment that will come to them.

Racial unrest will ultimately be followed by a racial uprising, unless the far seeing statesmen of Europe decide in time to make concessions and will take sensible steps to check it. Brute force cannot accomplish the task. Men who faced the Germans poison gas and the death-dealing artillery in Europe will hardly quail before similar instruments of torture and death at home. There is a sinister warning in this Garvey movement, which at present is being kept strictly within the limits of the law. Selah.

"NEGRO" HEADLINES.

New York Age 7/22

Colored Americans should never cease in their efforts to have the newspapers of the country discontinue printing "Negro" headlines. This matter is forced upon our attention again by a glaring example in the New York "World" which in so many respects is fair and friendly toward the race.

In an issue of this week the "World" heads an article, "Negroes Attack Couple in Park." It is difficult to understand how the Managing Editor of the "World" does not see that this is a gross injustice to colored people. No other race or group is thus headlined in accounts of crime. It is inconceivable to think of any metropolitan newspaper saying in headlines: "Irish Attack Couple in Park," or "Jews Attack Couple in Park," or even "Germans Attack Couple in Park."

This continual headlining of crimes committed by colored men has the effect of coupling the Negro and crime in the public mind. It is a very simple psychological process. As Mr. William Pickens has said, "If every time a red-headed man committed a crime the papers heralded, 'Red-headed Man Commits Murder,' 'Red-headed Man Commits Burglary,' ' Red-headed Man Attacks Woman,' it would not be long before the public mind would reach a stage which would make it easy to lynch a red-headed man on sight."

If in the account of crime it becomes necessary to designate the race or group of the person accused, it ought to be done in the body of the article and not at all if such information is not essential

Colored people everywhere should write letters to editors of newspapers protesting against this practice.

The Negro Race.

New York Times 12/26/22

To the Editor of The New York Times:

I note in THE TIMES the phrase, "negroes, Jews and Catholics fought beside Protestants in the war." May I ask by what process of reasoning you persist in this rule of capitalization? In this sentence "Negroes" does not refer to a religion or to a color; it refers to a group, and a group large enough to have a right to a capital letter.

May I not ask if it is not time for so influential a daily as yours to capitalize the word "Negro" and thus to remove the sense of insult which such quotations as I have noted above daily give rise to?

W. E. B. DU BOIS.

New York, Dec. 21, 1922.

MARCUS GARVEY

Atlanta Independent 7-6-22

While we hold no brief for Marcus Garvey or his movement, and while we do not endorse or vouch for his propaganda, we believe there is some merit in his cause. We are at least willing to grant him honesty of purpose and give him an opportunity to make good.

Mr. Garvey's proposition cannot be put over in a day. The man has a vision and it will take years for its realization. It cannot come in his day, if it comes at all, but if he succeeds in laying the foundation for the ultimate success of his proposition, his cause at least deserves fair play and an opportunity to develop in usefulness or fall by reason of its lack of merit.

We take the same position to his movement that we took as to his ndictment. When indicted by the federal grand jury, most largely upon evidence produced by his race, we took issue with those who condemned him upon the mere fact of an indictment, returned upon exparte evidence. We said the man was entitled to all the law gave him and was innocent until proven guilty by a preponderance of evidence. The law clothes the accused with a presumption of innocence and that presumption follows him through every legal investigation of his cause and stays with him until overcome by a preponderance of evidence to the contrary, and every movement fostered or launched by a man is entitled to fair play in the court of public opinion. Every proposition should have an opportunity to prove its merit or fall for lack of merit.

If Mr. Garvey does not do any more than arouse racial consciousness—that is to make the race think of itself as a whole—his work will have filled a mission worthy of commendation. If there is anything the Negro needs, it is a racial consciousness; he needs to be aroused to think about himself as a race, not as an individual, but as a great race of people, separate from other races by distinct race identities, owing the world's civilization a contribution. Mr. Garvey's propaganda in a way is new. Not many of us have discussed world problems. We have been content to discuss community—sectional and national—problems, and have given the most of our time to community and sectional ideas, with no vision of the race as a whole. Mr. Garvey comes upon the scene and discusses world problems, international intricacies, and calls upon the race to organize for a place in the world of mind and matter.

We who do not agree with him ought to at least be big enough to grant him an opportunity to make good his proposition. Those of us who criticise him and accuse him of things not in accordance with the Bible, offer no remedy or substitute for the relief of the people. Mr. Garvey has a proposition which he honestly believes will solve our problems. Many of us criticise him and urge the impossibility and futility of his doctrine, yet we propose nothing better or as good. We are willing to hinder him without affording the people a better proposition.

Mr. Garvey's plan contemplates the building of a nation, the founding of a country, the taking over largely a continent and the bringing together of the darker races into a league of nations, for the preservation of civilization. His views are statesmanlike, broad and far-reaching, and if they are realized, could hardly be realized in less than five hundred years. Conditions today are not what they were when America was settled and the Garveyites would meet a different proposition from the Indians when they undertook to take America from those among whom it has been partitioned.

But, nevertheless, there is nothing like having a vision. If Mr. Garvey can cause us to think about ourselves, to arouse a race religion to convert us into a mass of people world wide, who are thinking of the development and destiny of themselves as a whole, who believe that we must rise in the world's civilization by a contribution to that civilization; that we must be organizers, producers and constructors, rather than agitators, complainers and destructors, he will have rendered the world a service that no other man of his race has rendered. If he can succeed in bringing us around to believe that the white man is justified in doing things for his own race and undertaking to control the civilization of which he is the architect, and if we would challenge his admiration and his co-operation and his respect, we must unite in one wide world body by first uniting in the country in which we live, for a common purpose, and let that common purpose be the uplifting and Christianizing of all darger races into one world movement for the purpose of preserving racial identity and racial development, rather than the purpose of antagonizing the brighter races, he will go down in history as a statesman.

So let him alone. Let us not criticise him. Let us give him the opportunity to put his proposition over.

COLORED PICTURES FOR CHILDREN

Chicago Defender 10/29/22

Pictures are a most potent educational force. In fact there is nothing that so affects the child life as the picture. We doubt if one percent of the two and a half million Negro children of 10 years of age and under ever saw a picture of a desent looking Negro man or woman in any book. In nearly all the text books they study they get only the pictures of savages and slaves. In the newspaper they see the pictures of criminals and on the "funny pages" of the magazines and dailies they see the Negro only in caricature. Do you wonder that by the time he is 10 years of age he depreciates himself? In his home all the pictures on the walls of angels, lords and ladies, authors, statesmen and soldiers, and of happy family life are of whites. Those of the crap shooter, servants, mimics, and slaves are Negroes, and the silent lesson of these pictures is Negro inferiority. As a "smart" colored man was saying to us once: "If the Negro ever did anything, why ain't they got their pictures in the books?" He did not ask who writes the books, and makes the pictures.

You who read this look on your walls and see what they teach of self respect and racial pride to your children. Count the pictures you have (excepting family photographs) and see if your child has a fair chance.

Against Another, But That Each Race Is First Of All For Itself And The Negro Is Just Waking Up To This Fact

To the Editor:

I am an American Jew, who happens to read your worthy paper as I have quite a number of colored people with whom I do business and a far greater number of colored friends. And I read your paper weekly as I find some articles very interesting.

But what I cannot understand is Why are you so against new race. I mean the Jewish people? I have seen in your articles as well as editorials that you are trying to create a sentiment among the people of your race that the Jewish people are against them, which you know as well as I do that it is not so.

Furthermore I think that the Jews as a whole have a reason to be in sympathy with your people, because we are just as much discriminated as you are. We are just as much hated by your white Christian brothers as you are. We find them against us as they are against you in every walk of life.

Then why shall a people who themselves oppressed turn against another people who are in the same position? Both races have the same enemy. We always have to be on the lookout no matter what happens the Jew or the Negro is responsible for it. But it seem to me that you as a leader of your race don't agree with me on that point. It seems that you think, "Well the white people are against the Negro you will get even with the Jew, as he is part of the white race and join hands with your oppressor in order to accomplish your wrong idea. Do I understand you right on that point

I hope that you will try to learn and understand the Jew as I do learn and understand the Negro, and I found out that economical as well as general conditions make a Negro bad. Give him his rights and opportunity and he will be just as good as the rest and maybe better.

There are lots of good things in the Negro which are not given a chance to develop, such as music, art, etc. and your opinion of the Jew seems to be that he thinks of nothing else but money. You do not care to study his nature, his heart, his character, his feelings for others.

What did the Jew Rosenwald of Chicago do for the Negro? I think that your great building on Druid Hill avenue, called the Y. M. C. A. was built with some of his money which he contributed I thinl it was something like $25,000. And there are many other Jews who are helping the Negro. I hope you will realize your mistake in regards to the Jew, and you will know who is your friend. Hoping that this letter will change your attitude to my people.

J. KIRCHMER
31 S. Caroline Str.

Kansas City Sentinel 11/

A Tip to Trainmen

10/21/22

Negro trainmen are now for the most part admirable in the conduct accorded Negro passengers—courteous towards men—polite and gallant towards women. But unhappily, there are a few exceptions. We observed recently a disgusting exhibition of a thing which we have seen often before—usually upon the jim-crow trains of the South. A very comely-appearing Negro girl was seated in the coach, having boarded the train at Chattanooga. Presently the porter came thru the car and attempted a flirtation. She was not rude—neither did she encourage him—merely sought to be civil thanking him solicitous as to her comfort. He went his way and soon one of the waiters came from the dining car. He too, "butted in." He evidently carried the news back to the diner and another waiter come, then a third and eventually the chef.

They made themselves disgusting, lolling over the seat, thrusting themselves upon her with her apparently desirous of ridding herself of them but scarcely knowing how. Finally her unresponsiveness drove them away but only to another girl with less sense and more responsive. This is a common practice. Black men ought to stop it. They wouldn't dare act so towards a white woman for they know it would be at the cost of their neck.

Can it be possible that the crackers of the South are right when they say lynch law must necessarily be invoked to protect their women? It seems that nothing less can protect Negro women who have to travel alone and happen to have a fair shars of good looks. The white train crew passes through, winks at the Negro crew engaged in showing up their own women as common and proceed to "kid" them about their flirtations in obscene terms while the fool Negroes grin and go as far as the lack of personality of the victim will permit. For God's sake let Negro train-men evidence to white train-men that the yrespect their women.

Racial Consciousness — 1922

PUTTING OVER BIG PROGRAMS.

Houston Informer 9/23/22

Those of our race who read colored newspapers (and such information is only available in papers edited and operated by members of our race) have been kept in touch with what the race is accomplishing in different sections of the country and to what extent big programs are being put over by our group.

This has been a most remarkable year, despite financial depression and economic stagnation, and it seems that our race in other sections of the country is determined to get somewhere and not consume the ages in doing so.

Houstonians who have visited the cities of the East, North, West and even the South, are back home with glowing reports of racial achievements and accomplishments in finance, business, commerce, education and politics in the majority of the cities visited by them. Houston, Texas

Perhaps, if our people in this city would travel more and get the inspiration so necessary for putting over a big program, Houston could soon boast of racial business concerns and commercial enterprises that would compare favorably with those under operation in other communities.

When it comes to putting over big programs in a business way, our motto seems to be, "Let Mr. George do it," and he is certainly doing it with telling effect.

Are the colored inhabitants of Houston inferior to those of our race in other communities, even in Dixie?

Despite the fact that there are more colored citizens in Houston than any city in Texas (and exceeded by only four of five cities in the South) few, very few, creditable business enterprises are conducted by our people here and those that are in operation are more or less an individual affair.

Every time the suggestion is made that the colored people of Houston should combine their interests, pool their money and coordinate their forces for promoting and manning mammoth mercantile establishments and other business ventures, some chronic calamity howler begins to recite and narrate what happened to this or that undertaking years ago and thus cold water is thrown on the proposition.

Yes, our race, just like all other races, has met business reverses and some of our undertakings have met a premature demise.

In some instances these failures were due to ignorance and incompetency, in others to an attempted skillful manipulation on the part of the promoters, and in a few instances to lack of support.

Some of these business disasters were due to delegating those in charge with too much power and the failure to make them bond themselves for the safety of all concerned, while favoritism, because of church connection or fraternal affiliation, played too important a part in many of these ventures.

Then, in too many instances we have taken too much for granted and while many of the men meant well, they could not resist the temptation and having no barriers to circumvent them, they often "went South" with the funds.

Yet all races have suffered similarly, while these reverses and setbacks only served to nerve and impel them and thus they rose on the ruins of former undertakings.

The infant makes an attempt to walk and falls down. Does he quit there? Not so you can tell it!

By constant efforts at walking and repeated falls he soon gets confidence in himself and without making any big noise he is soon walking all over the premises.

Suppose the infant had stopped trying to walk with the first fall, has it ever occurred to you how many helpless babies we would have in this world?

If a baby can fall and take advantage of his falls to rise, walk and fall no more, can not a race of grown people profit by the mistakes of the past, take fresh courage and press on?

The colored race in Houston is advantageously and strategically situated, for this city has the greatest natural possibilities of any municipality in Texas and possesses the largest colored population.

Wonderful opportunities abound on all sides and yet we sit supinely by and apparently wait for some other race to turn up something for us.

Men are respected and given consideration, in the main, by what they possess and accomplish, and not by what they say, their long line of antecedents nor their years of residence in a community.

Really, it is a reflection upon any man to live in a community for many years and never contribute one thing for the betterment and progress of said community. This is likewise true of races.

It can not be truthfully charged that we do not possess men with the brains and ability, for that in itself would be an admission of inferiority and prima facie evidence that what our enemies say regarding the race is true.

What is the matter with the colored brother in Houston? Has he neither race pride nor self-respect? Has he no confidence in the honesty, integrity and ability of his own race and blood?

Is the colored man of Houston perfectly satisfied and immensely pleased with his present plight and dilemma, due largely to his wilful failure and stubborn refusal to perform his holden duty?

Is the colored race of this city capable and able to put over a big program? Or are the members of our race in other towns our superiors along these and other lines?

How long shall we be content to feast on the husks of the fields, when palatable food is ours just for the effort?

Other races are watching us and sizing us up; they take cognizance of our failure to do what we should do and what we are able to do, and because we do not do this, our puny and meagre achievements beget their contempt, contumely and disrespect.

Our people have thousands and thousands of dollars lying idle in banks operated by other races and if these dollars are not idle, they are only bringing the owners a small annual or semi-annual dividend in the form of interest.

But if part of this money—not all of it—were invested in various race enterprises and business undertakings, it would insure larger returns on the investment and at the same time train and give profitable employment to scores of our young people and make less possible the occasion for friction occasioned by coming in contact with other races in their various places of business.

If we cannot learn a lesson from human agencies, then let us go to the ant, consider his ways and become wise.

Finally, brothers and sisters, let's either put it up and put it over or get out and shut up!

INTEREST LACKING IN VITAL MATTERS.

Houston Informer

It is rather appalling, if not disgusting, to note the little interest manifested by the colored citizens of Houston in issues and matters of vital importance. 12-9-22

While we are sleeping on our rights, the enemies of the race are busy and just recently it is reported on good authority that a committee has visited several local firms and asked that they dismiss all colored employes and replace them with whites.

It is also reported that a few of these firms thus visited by this "committee" have consented to discharge all colored employes and to put white employes in their stead. Houston, Tex.

There are any number of millinery shops that will not permit colored women to try on hats in the emporium, telling them that they can simply select the hat, pay for same and carry it out, but under no circumstances can they try it on in those restricted and select places.

Politically, the race is lynched in many instances here and yet when an opportunity presents itself for the colored voters of Houston to strike a powerful blow for their best interests, they too often fall down on the job, and yet belly-ache and whine eternally about the race's fare along various lines.

Measures of vital and far-reaching importance will be voted on Saturday, December 30, and if the colored voters do not evince unusual interest in those issues, organize their forces and vote for their best interests, the race will be only deeper enmeshed in the maelstrom of political slavery and economic bondage.

Sinister and insidious influences are quite active here at present against our group in particular, and yet we sit supinely by and by our indifference and apathy lend aid and succor to those who seek to rob us of certain inalienable and constitutional rights and privileges.

The Informer has repeatedly called attention to the handwriting on the wall and has sought to interpret the inscription.

This paper has continually urged our people to note the signs of the times—the trend of affairs—and read them for our own best interests.

On all sides colored Houstonians are being sorely pressed by those "patriots" and "100 per centers" and their sympathizers, and yet in the face of all these things we pursue our antequated policy of "every man for himself and God for us all."

This policy leads us nowhere and unless we wake up and act, we shall soon be in the embarrassing and humiliating predicament of actually begging and imploring other races for the privilege of spending our money with them for the comforts and necessities of life.

Ere long, if matters continue as they are now going, we shall be in a "helluva" fix and the blame will be upon ourselves.

Truly, dear friends, "It is not in our stars, but in ourselves that we are underlings," and it is certainly time for the black men and women of Houston to pause for a moment, think and then act for the common good of all.

The Bible declares in substance, that he who fails to provide for his household is worse than an infidel; and if this doctrine be true (and we are taught to believe the Scriptures), there are many big church leaders and amen brothers in Houston headed as straight to hell as a bee martin to his hole.

If it is impossible for an infidel to reach heaven, and if the one who fails to provide for his own is worse than an infidel, how deep in hell will this unfortunate brother of color make his bed? (Let's pray mightily, church)

Who knows where the lightning will strike next?

There will be a public meeting at the colored Carnegie Library Tuesday night, December 12, and all colored citizens, male and female, are urged to be present.

Come, let us reason together and organize our forces for the battles that are yet before us, for in union there is strength and power.

PHILADELPHIA PA. N. AMER

OCTOBER 8, 1922

Sound Sense From a Negro

WHEN Booker T. Washington died there was widespread wonder as to who might be found to take his place as a leader among his race. He was a remarkable man, however viewed, and his record is one of the negro's best possessions.

The appointment of Major Robert R. Moton to take his place as principal of Tuskegee Institute brought forth many expressions of approval, and a few of sincere doubt. To follow so unusual a man was, in itself, not an easy matter, however able the successor. Added to this was the fact that the negro race, still in its swaddling clothes as a people possessed of freedom, naturally had not produced a large number of outstanding figures.

From the minute when he brought to a close his address of acceptance, however, it was seen that an able man had been selected for the large task in hand. And since then the promise of high ability has been fulfilled.

On many occasions Major Moton has evidenced a measure of sound judgment wholly in keeping with that of his famous predecessor, and at no time has he been found lacking in a quality which is all too rare among men in places of large responsibility—common sense.

Whenever he has publicly expressed himself regarding the needs and conduct of his own people, he has shown a measure of this most valuable commodity which might well serve as a guide to some of his louder-voiced brethren. And recently, in an address in the west, he gave utterance to homely truths which should be given the widest possible circulation among both the white and colored people.

The occasion was the annual banquet of the colored fellowship club at the plant of the Commonwealth Steel Company, near St. Louis, and here, in part, is what he said:

I want to give you some good advice. There are many things which we can learn from the white race to our profit. A member of the white race is never ashamed to admit he is a white man. I know one race that seems to think that God cursed them when he made them black. Don't let anybody fool you into believing that God cursed the black race. Don't feel that you have to apologize to every man you meet because you have got a black face. The white man can beat me at being a white man, but I can beat him at being a negro, I am proud of my race. There is no race in history that has made as much progress in the last sixty years as we have made. Don't be ashamed of your race.

Everybody respects an American because Americans believe in America. To respect your own race means that you will get respect from other races. If we do not respect ourselves, we can be sure that other people won't respect us. Self-respect begets self-respect. Let's show the white race that we believe in ourselves.

There is another thing that we can learn from the white race, and that is efficiency. You take a colored man and make him mad and he won't work for anybody. He is the most independent man on earth. If a white man is hard up and has a family depending on him, he will take any sort of a job and stick to it, but if a colored man doesn't like his job, he just quits.

A colored man can learn many things from a white man in business. I have a very long arm and my shirts have to have extra-length sleeves. I wanted to buy a dozen shirts, and I went to a store run by a colored man. When I told him what length sleeves I wanted, he told me nobody wears shirts with sleeves as long as that, and he didn't have any. I then went to a store run by a white man, and when he looked at me he saw I needed extra-length sleeves, and so he told me he didn't have these shirts in stock, but he would be glad to order them for me right away. I got the shirts in good time, and they cost me less than the colored storekeeper's shirts. The next time I saw the colored man he said, "I see you have gone back on your own people and are trading with the white people." I told him: "No; I wanted you to get me the shirts, but you didn't seem to want to do it, and I had to get them where I could."

There is another thing that we can learn from the white men, and that is that they know how to save their money and make their money work for them. The white man puts away some of his money in the bank and when he stops working, his money keeps working for him. When we stop working, our money stops. We must learn to set some of it aside, so that we can get ahead and gain the respect of all people.

All this is simple—elementary enough to be of value to hosts of white folk as well as to negroes. And in just such measure as negroes make practical use of such advice will they gain and hold the respect of all races.

REEL 16